

Federal Council BULLETIN

Rep

W. BROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Procession on opening day of Cleveland Conference on World Order

Coming Events . . .

Federal Council of Churches
Department of the Church
and Economic Life
Cleveland, O., April 1, 2

United Stewardship Council
Committee Meetings
Buck Hill Falls, Pa., April 19, 20

Federal Council of Churches
Department of Evangelism
New York, N. Y., April 20

Evangelical and Reformed Church
General Synod
Cleveland, Ohio, April 20, 21

Associated Church Press
Washington, D.C., April 20-22

General Commission on Chaplains
Annual Meeting
Washington, D.C., April 21

Inter-Council Field Department,
New York, N. Y., April 25, 26

Home Missions Council of
North America
Executive Committee
New York, N. Y., May 13

Federal Council of Churches
Executive Committee
New York, N. Y., May 17

Presbyterian Church in the U. S. A.
General Assembly
Buffalo, N. Y., May 19

Presbyterian Church in the U. S.
General Assembly
Montreat, N. C., May 26

Northern Baptist Convention,
San Francisco, Calif., May 30-June 3

International Congregational Church
Council
Wellesley, Mass., June 17-24

Church of the Brethren
Annual Conference
Ocean Grove, N. J., June 14-19

Association of Council Secretaries
Lake Geneva, Wis., June 20-25

World Council of Churches
Executive Committee

Chichester, England, July 6-8

Central Committee
Chichester, England, July 9-15

Faith and Order Commission
Chichester, England, July 16-19

THE COVER

A colorful feature of the National Study Conference of the Churches on World Order, in Cleveland, reported on page 5, was the procession from the hotel across the Public Square to the Old Stone Church. Members of the Schauffler College Choir, in vestments were followed by Bishop Stamm, Bishop Scarlett, delegates to the conference and Cleveland churchmen, many of them in gowns and academic hoods.

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SEVEN NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational
Christian Churches
Czech-Moravian Brethren
International Convention of Disciples
of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Five Years Meeting of the Friends in
America
Religious Society of Friends of Philadelphia
and Vicinity
The Methodist Church
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of North
America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXXII, No. 4



APRIL, 1949

IN THIS ISSUE

	PAGE
Moral Judgment and U. S. Power	5
Executive Committee Acts on Religious Freedom	7
A Message to the Churches	9
Churches Aid German Religious Life	12
Urges Ecumenical Obedience	13
Ecumenical Institute at Bossey	17
Guiding Principles for This Time of Tension	19

Publication Office
Utica, N. Y.

Editorial and Executive Offices
297 Fourth Ave., New York City (10)

Subscription Price
One Dollar a Year

ROSSELL P. BARNES, *Editor*

DONALD C. BOLLES, *Managing Editor*

AENID A. SANBORN, *Associate Editor*

JOHN OLIVER NELSON, *Assistant Managing Editor*

Contributing Editors: Thomas C. Allen, Jesse M. Bader, Beverley M. Boyd, Samuel McCrea Cavert, Deane Edwards, Richard M. Fagley, Frank C. Goodman, Elma I. Greenwood, Cameron P. Hall, Seward Hiltner, F. Ernest Johnson, George D. Kelsey, Benson Y. Landis, J. Oscar Lee, Henry Smith Leiper, Charles S. Macfarland, H. H. McConnell, J. Quinter Miller, James L. Stoner, Walter W. VanKirk, and L. Foster Wood.

Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 104 Liberty Street, Utica 2, N. Y. Editorial and executive offices, 297 Fourth Ave., New York (10). Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

The Editorial Outlook

EASTER IN A DARK WORLD

WHEN will this world darkness end? How long must we walk in this dense fog of frustration and bewilderment? Did not two wars and a long intervening depression bring enough of heart-ache for one generation? Was the brief respite of relaxation after victory—or seeming victory—only a tantalizing reminder of the peace we had hoped for and do not have? Are our best plans doomed to failure? Are all our idealistic impulses but cruel mockeries in the relentless futility of history?

Such questions are truly confounding and depressing if our life is but a blind struggle in the dark. And it would be just such a struggle if it were not that God is, and that He rules, and that in Christ He has enabled us to overcome the world.

How desperately men need this Gospel! The frenzy with which many seek distraction in novel sensation or tense excitement is a measure of their desire to escape the questions they dare not face without faith in God. Distraction affords only a partial and temporary escape. The questions come back and drive many men either to hard cynicism, which is a partial death, or to madness. It is becoming increasingly obvious that this world is too much for a faithless man.

To follow Christ through Holy Week to Easter enables one to face all the questions. To accept Him as God's gift to us makes us free. Then we can say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

But to follow Christ requires that we take up our cross. Understanding this, we begin to find adjustment to the struggle of life. And life is struggle. It is not in Christian faith to assume that all good things come to him who only hopes. No victory comes to him who says, "Serene I fold my hands and wait."

Those who ponder the meaning of God's revelation in Christ should not be surprised nor perplexed that peace does not come from merely wishing for it; that world order is not established by man's cleverest devising; that brotherhood is not born out of bitterness. For God's intervention in history through Christ for man's salvation was not easy or cheap but costly in suffering love.

So it is God's gift to us that we may have new light for our darkness, strength for our battle,

peace for our pain, even in a world of chaos. The hardest questions are answered for us in Holy Week and Easter. We preach Christ crucified, risen and reigning.

So our joy at Easter permeates to the depths. It is not the exuberance of pleasant sentiments nor a mere mood of optimism. It is beyond anything this world can give. And yet there is in it no escape or evasion of the chaos of the world or the troubles of life. We face them and face them confidently, knowing that in the midst of the struggle and seeming frustrations and beyond them there is victory to those whose faith is in Christ. It is this assurance of victory that is the source of our joy.

To be able to think of Europe or China, of the tensions between Soviet Russia and the West, of scandals and bitterness in community relations, of personal sorrows and insecurities, of anything that is hard to face—to be able to think of such things without fear is the consequence of faith in Christ.

Herein is our joy. It is the gift of God. He intervened in history in Christ that we might have it. So on Easter our joy is adequately realized and fully expressed in the worship of our praise.

AN ESTIMATE OF THE CLEVELAND CONFERENCE

MANY of the delegates to the Cleveland Study Conference on the Churches and World Order expressed the opinion that it was the best conference of its kind they had ever attended. Whether that judgment is justified may be open to question. But it is obvious that in terms of morale and achievement the conference can be called a success.

Differing points of view and judgments with regard to matters under consideration were expressed freely and with conviction, but usually without animosity. On essentials there was practical unanimity. On details or matters of secondary importance there was disagreement with charity. At several points it would not have been surprising if obstruction had developed, but it did not. There is a discipline of the Holy Spirit in our Christian fellowship when we are constantly mindful of our com-

mon need for the forgiveness and mercy of God.

One explanation of the coherence of the work of the Conference and its report probably lies in the emphasis of a general theme that was obviously appropriate for the consideration of churchmen. The understanding of power, the proper attitude toward it, the basic control of its use, and the sense of responsibility inherent in the possession of it are moral and spiritual considerations. It is the appropriate function of the churches to give guidance on such matters to individuals and to the collective national community.

If the Conference served to impress people with the necessity of keeping expediency and opportunism subordinate to principle and moral responsibility in the use of our national power, then the Conference was successful. If it impressed people with the fact that all power is held as a trust under God and that the highest power is spiritual, it was significant.

Some may wonder why the delegates did not make more definitive pronouncements on specific immediate controversial issues. The explanation lies in the preoccupation of the Conference with the underlying moral problems. It went deeper than a secular conference would go. It was concerned with the basic moral judgments out of which the right political judgments will emerge. We must be realistic morally before we can be realistic politically.

The Conference said what needs to be heard and pondered by our church members and by the world. It is neither new nor startling; but in its implications for our nation and for the world it is basic.

The churches should give heed to it that the people give heed.

"NO PLACE TO HIDE"

THE appearance of David Bradley's "No Place to Hide" last month in a popular edition is a gratifying event. Priced within the reach of everybody's pocketbook (twenty-five cents, Bantam Books, Inc.) it is to be hoped that it will produce a wide understanding of the potential danger of the atomic bomb to the future of mankind.

David Bradley is a young physician-scientist who participated in the tests at Bikini. He believes that the atoll, as a result of the bomb exploded beneath the surface of the water, cannot be made habitable again for many years—possibly centuries. The cloud of water which was thrown upon the land, he reports, contained

lethal elements, the full effects of which we cannot yet estimate. Appropriately, he dedicated his book to his two sons "who will know whether we have made that cloud man's masterpiece or his master."

Dr. Bradley has an uneasy conscience because there is so little disposition on the part of the people to face the facts and so little willingness on the part of our government to make the facts known. If it is argued that from a military standpoint it might be dangerous to have public discussion, he replies that in the long run nothing can be so dangerous as an uninformed American opinion.

We wish that one of Dr. Bradley's paragraphs in which he summarizes his conclusions, might be read and pondered by every American, every Russian, every citizen of the world:

"The question is not political so much as biological. It is not the security of a political system but the survival of the race that is at stake in the indiscriminate use of atomic energy for political coercion. Its unique problems are self-evident, there is nothing about them so profound as to require translation by a scientist. Among them are:

- "(1) There is no real defense against atomic weapons.
- "(2) There are no satisfactory countermeasures and methods of decontamination.
- "(3) There are no satisfactory medical or sanitary safeguards for the people of atomized areas.
- "(4) The devastating influence of the Bomb and unborn relatives may affect the land and wealth—and therefore its people—for centuries through the persistence of radioactivity."

The crisis which Dr. Bradley thus describes is basically moral and spiritual: Are we wise enough and good enough to be entrusted with such power as the new knowledge has put in our hands?

EASTER

May the glad dawn,
Of Easter Morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night,
On thine heart write,
O Christ I live for Thee.

—Author Unknown

Moral Judgment and U.S. Power

A REPORT ON THE CLEVELAND NATIONAL STUDY CONFERENCE

ALTERNATING between worship at the Old Stone Church and work at the Cleveland Hotel, 465 delegates of the churches were very busy at Cleveland from March 8 to 11 at the National Study Conference on the Churches and World Order. The majority had been officially appointed by their denominations, but national interdenominational agencies and state and local councils of churches were also represented.

A touch of impressive pageantry was provided by a procession across the Public Square from the hotel to the church on the opening day. The members of the Schauffler College choir in vestments were followed by Bishop John S. Stamm, President of the Federal Council, and Rt. Rev. William Scarlett, Chairman of the Council's Department of International Justice and Goodwill and Chairman of the Conference. Behind them was a long double file of delegates and Cleveland churchmen, many of them in suits and academic hoods.

The assembled group was representative of various parts of the country, coming from 38 states and Canada. As usual, clerical leaders were most numerous, bishops, pastors, executives. But lay participation was provided by a considerable number of women and lay professors, business men and lawyers. There were more youth than at most such conferences. Missionary interests and experience were represented by board executives and returned missionaries.

PREPARATIONS FOR THE DISCUSSIONS

For several months before the Conference, preparatory committees had worked on the background papers analyzing problems that would be discussed at Cleveland. The papers were sent to delegates for study.

A planning committee had agreed that the moral responsibility that goes with the possession of national power should be emphasized at the opening of the Conference. The address of John Foster Dulles, Chairman of the Message Committee, and Professor Reinhold Niebuhr's analysis of "The Christian Approach to American Pow-

er in the World Community" combined to establish this as the general theme of the Conference.

In addition to an opening statement by Bishop Scarlett and these two addresses, the entire Conference heard brief presentations of the issues analyzed in the background papers:

Guiding Principles of the Churches for World Order

Walter M. Horton, Professor of Theology, Oberlin.

The Churches and the United Nations

Hon. Francis B. Sayre, U. S. representative on the Trusteeship Council; member of the Department of International Justice and Goodwill.

The Churches and American Policy in Europe

Bishop G. Bromley Oxnam, Bishop of the Methodist Church, New York Area; and a President of the World Council of Churches.

The Churches and American Policy in the Far East

Mrs. Leslie E. Swain, President of Woman's American Baptist Foreign Missions Society; and a member of the Executive Committee of the World Council of Churches.

The Churches' Strategy of World Order Education and Action

Dr. Howard Y. McClusky, Professor of Educational Psychology, University of Michigan.

Then the delegates were divided into three sections which met separately for five long sessions providing a total of nine and one-half hours for discussion and the formulation of findings.

THE DISCUSSION PROCESS

All three sections dealt with guiding principles in the first session. The chairmen for this period were Professor Justin Wroe Nixon of Rochester, N. Y.; Mrs. J. D. Bragg of St. Louis; and Very Rev. Sidney E. Sweet of St. Louis. These chairmen, with the secretaries and others from the sections, prepared the findings on their topic.

At another session the sections all discussed education and action, with Mrs. Paul Gebhart of Chicago, Dr.

Hubert C. Noble of Los Angeles, and Dr. Paul C. Payne of Philadelphia as chairmen. They were assisted also by the secretaries and others in drafting findings.

But each section had a special assignment on which it prepared its own findings. The first, on "The Churches and the United Nations," under the chairmanship of Professor O. Frederick Nolde, of the Lutheran Seminary at Philadelphia, made a careful survey of the United Nations, its achievements and failures, its values and deficiencies. Considerable attention was given to the matter of world government and the question of whether the United Nations is a help or a hindrance in making progress toward more effective world organization. Groups that in the beginning seemed far apart in their judgments came in the end to fairly close agreement on the relation between the immediate and the ultimate goals.

The section on "The Churches and American Policy in Europe," of which Bishop G. Bromley Oxnam was chairman, while dealing with the whole problem of policy in Europe, gave most attention to Soviet-American relations and the proposed North Atlantic Security Pact. While reaffirming positions repeatedly taken by the Federal Council of Churches condemning Communism and at the same time affirming that war is not inevitable and must be avoided without compromise of basic convictions, very sharp language was used in its findings in the condemnation of terrorism. There was a division of opinion with regard to the implications of what was known of the major features of the proposed North Atlantic Pact. The section agreed that it would recommend to the Conference that no action be taken either in support of the Pact or in opposition to it but that the United States Senate should be urged to delay action until the people of the nation had sufficient time and opportunity to understand its implications. At the same time, the section defined certain conditions which a regional pact should fulfill if it was to contribute to the peace.

Mr. Eugene E. Barnett, General Secretary of the National Council of the Y.M.C.A., was chairman of the section on "The Churches and American Policy in the Far East." This group, which contained a considerable number of missionaries who had had experience in the Far East, some of whom had been there recently, provided a basic analysis of the general conditions prevailing in that part of the world and made some specific recommendations with regard to different countries and some general observations applicable to the use of American power.

THE CONFERENCE REPORT

It should be understood that the various papers included within the total report of the Conference are intended for different purposes and were dealt with in different ways by the plenary sessions of the Conference. They do not all have equal standing.

The Conference Message was adopted by the Conference unanimously. It includes the insights which the Conference considered most essential and represents the clearly prevailing judgment of the delegates.

A Committee on Message, under the chairmanship of Mr. John Foster Dulles, worked throughout the conference to draft the Conference Message in the light of section reports. Members of the different findings committees were consulted in an effort to find the mind of the Conference on the major principles under discussion.

The statement of "Guiding Principles for This Time of Tension" is a much briefer statement than the Message and is more closely focussed on the problem of power; but it gathers up in summary most of the major points of the Message. Because of its abbreviated and enumerated topical headings it will be most useful in giving laymen an understanding of the prevailing judgment of the Conference in brief compass.

The section findings were discussed by the plenary Conference, amended only slightly, and commended to the churches for their study and action. The findings are to be understood as representing in general the opinion of the Conference, but, since they are more specific at some points, there is more room for difference of opinion. These documents are therefore intended more for widespread discussion and criticism and will serve as study documents for many groups in local churches.



Dr. Robert B. Whyte (right), pastor of Old Stone Church, Cleveland, greets John S. Stamm, President of the Federal Council, at the procession on the opening of the National Study Conference on the Churches and World Order.

THE WIDER INFLUENCE OF THE CONFERENCE

It was the assumption of the Conference that the delegates would assume responsibility in their own communities and through their own denominations and agencies for taking leadership in the widespread study of the Conference report. Some of the denominations will send the complete text of the report to all of their ministers. Local councils of churches will take advantage of the leadership available from delegates.

At the time of the Conference considerable public attention was given to its proceedings by the press. Nearly fifty men and women were accredited to the press section. These represented press associations, newspapers and magazines, and religious publications.

Twenty-five radio and television

programs were presented by members of the Conference. Some actions were reported on the national networks.

Several cities have planned workshops to deal with the Conference report between Easter and the middle of May, and other such workshops will be held in the fall.

A great deal of time and careful attention has been devoted to this enterprise by the most competent leaders in our churches. The result is a body of material which will undoubtedly help to clarify thought for our church people and to give them a sense of direction in their work for peace and order in the world.

The entire enterprise, from its planning, through the Conference, to the follow-up study in the churches, has been under the general direction of the Department of International Justice and Goodwill.

Executive Committee Acts On Religious Freedom

PHASES from "Cleveland," new members, and the congressional filibuster highlighted the bi-monthly meeting of the Federal Council's Executive Committee last month. Meeting as usual in a "borrowed" auditorium—this time that of the late Russell Sage Foundation building, two squares from "297"—the members alternated between debate and unanimity.

Up front at the middle of the table, was Bishop John S. Stamm, the Council's President, who took charge, backed by Secretary W. Glenn Roberts and the staff executives, Dr. Samuel McCrea Cavert, Dr. Roswell P. Barnes and Dr. J. Quinter Miller. The group pushed steadily through its agenda from mid-morning till four.

REFERENCE FROM CLEVELAND

The "Message to the Churches" from the National Study Conference on the Churches and World Order, at Cleveland, given elsewhere in this issue, was read by John Foster Dulles, and emphatically approved.

Following adoption of the Message, telegrams signed by Bishop Stamm were sent to President Truman and members of the Senate Foreign Relations Committee. The telegrams noted the portion of the Message devoted to regional pacts and the North Atlantic Security Pact. The pastoral letter to "Our Fellow-Christians in All Lands" was sped on its way.

The most controversial document from Cleveland, a "Statement on Religious Freedom," was handed on to the Advisory Committee for further study before action is recommended. The Advisory Committee was requested to report at the May meeting. This statement requested the World Council to confer with the Vatican regarding the issues of religious liberty, and was called for a policy decision by the World Council which American churches alone were not qualified to make.

A notable "Declaration on Religious Freedom," prepared by the staff, was adopted by the Executive Committee after thoughtful revision. It carried, the meeting felt, the gist of the Cleve-

land decision about religious freedom. It declared that the attack of the communist-controlled governments is directed against all forms of organized religion and urged all churches to "stand together" in resisting the efforts to curtail or destroy the influence of religion.

In standing together in a common protest, the Federal Council urged the churches to "guard against a blind emotion or heedless hysteria which might seek to defend the Church through resort to war."

It also made clear that its concern for religious freedom was not limited to developments in the Soviet orbit.

"We cannot be silent," it added, "about the fact that in Spain, the Argentine and elsewhere there are today grievous abridgements of religious freedom. In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogatives of God and attempts to control the conscience of the individual."

In several earnest presentations, the current congressional filibuster was dealt with as a matter involving a serious moral issue. The Executive Committee went on record as expressing "grave concern" over the effects of this method. Although the special case involved in the filibuster, civil rights, was separated from the procedural point, it was plain that many members of the Executive Committee felt a double interest in the congressional tie-up.

The text of the filibuster resolution, read: "The Executive Committee of the Federal Council of Churches views with grave concern the effect of the filibuster upon the processes of American democracy. We request the Advisory Committee to study the matter in detail and report to the next meeting of the Executive Committee."

Other Business

The complex process of nomination to Council departments and commissions, begun at the Biennial Meeting last December, was completed in a long Nominating Committee report given by Rt. Rev. Frank W. Starrett of Bethlehem, Pa. Representatives

of the various communions, choice on the basis of activity and competence, replacements and changes in the list, hundreds of names were all part of this biennial membership procedure.

Another encouraging report was given of progress in the Southeastern Inter-Council Office by Dr. John M. Alexander of Atlanta, Ga. A series of Spiritual Life Conferences for Military Chaplains was proposed by Dr. Edwin T. Dahlberg of Syracuse, N. Y. The program of assistance to visiting German churchmen sent here by the American Military Government but "programmed" by the Council, was described by its executive, Dr. Frederick L. Fagley.

A subcommittee appointed to study the question of procedures in the Dachau trials of German officers charged with having murdered American prisoners of war at Malmédy stated that it had "effectively registered the concern of the Federal Council's Executive Committee." It filed a detailed report of its conversations with the Attorney General and other officials in Washington.

The subcommittee was composed of Dr. L. W. Goebel, president, Evangelical and Reformed Church; Dr. Franklin Clark Fry, president, United Lutheran Church in America; Mr. John Foster Dulles, Bishop John S. Stamm, president, and Dr. Samuel McCrea Cavert, general secretary, Federal Council.

In calling for grants by federal and state governments for workers' education the Executive Committee affirmed its continued adherence to the American principle of the separation of church and state and to the principle that public funds should not be used for sectarian purposes. It held that public funds should be used only for such schools or institutions as the constitutions or statutes of the several states makes eligible for tax support for educational purposes.

The resolution, which came to the Executive Committee from the Department of the Church and Economic Life, made clear that it was asking for educational services for labor in accord with the government's long-established policy of similar service to farmers.

The Executive Committee approved the recommendation of the Advisory Committee that no action be taken at the present time in reference to the conduct of investigations by the House Committee on un-American Activities. The matter had been referred to the

Executive Committee by the Biennial Meeting.

The program of inter-change of preachers formerly administered by the World Alliance for International Friendship through the Churches was proposed as a responsibility of the Federal Council in collaboration with the British Council of Churches. Action on the proposal is expected at the next meeting.

Approval was given to the new arrangement by which the Interseminary Movement is now related to the Federal Council. Office space and partial staff leadership provided by the Commission on the Ministry, together with joint formal sponsorship of the Movement by the Council, were agreed upon with satisfaction.

In the setting of dates for the 1950 Biennial Meeting—the week of November 26—it was agreed that this date should be changed “If the constituting convention of the National Council of the Churches of Christ in the U.S.A. . . . is scheduled for approximately the same time.”

As the meeting of the Executive Committee closed, a resolution was introduced by Dr. Cavert and prayer offered in memory of Chancellor Nicholas Pidhorecky, of the Ukrainian Orthodox Church of America, who died on January 27.

TEXT OF DECLARATION ON RELIGIOUS FREEDOM

The evidence coming from several areas in Europe makes it clear that there is a systematic attack upon churches by Communist-controlled governments. Although there may be no overt persecution of Christians for the profession of their private faith or for religious worship, it is plain that totalitarian states under Communist domination are determined to prevent the churches from having any influence in public life. In the light of recent developments in Hungary, Bulgaria, and elsewhere the design of these states to bring the churches into subservience is no longer open to doubt.

The methods adopted by one totalitarian regime or another in achieving this design include preventing the churches from maintaining schools for the religious education of their children, banning Christian youth movements or sharply circumscribing their activities, eliminating or controlling Christian publications, forcing strong church leaders out of their positions and supplanting them with submissive personalities, and isolating the churches

from fellowship and contact with churches in other lands. While these objectives may not be openly avowed, they are pursued by such devious means as public trials on such technical charges as manipulating the currency, black marketing and espionage.

The attack of the Communist-controlled governments is directed against all forms of organized religion which refuse to be tools of a secular policy. All the churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state. They must stand together in resisting, in such ways as are appropriate to the Church, every attempt of a godless political regime to curtail or to destroy the influence of religion.

In bearing this united testimony and standing together in a common protest we must guard against a blind emotion or a heedless hysteria which might seek to defend the Church through resort to war. It would be wholly illusory to suppose that the present tensions could be relaxed by such a method.

Our witness in behalf of basic religious freedom is not limited to the states which are under Communist domination. There is also a totalitarianism of a Fascist type which is hostile to religious freedom. States which profess to be defending the rights of religion may in practice be denying those rights by their treatment of minority groups. We cannot be silent about the fact that in Spain, the Argentine and elsewhere there are today grievous abridgements of religious freedom. In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual.

We do not know the facts of the situation in the Communist-controlled countries well enough to justify us in fully evaluating the acts of our Christian brethren who are passing through a terrible ordeal. We can, however, have a confident trust that in every country there will be a faithful remnant who under all circumstances of conflict will choose to obey God rather than men and who will not compromise their Christian convictions.

It is out of such fidelity to the Word of God in the face of hardship and danger that the Christian Church in other ages has survived attack and had its spiritual vitality renewed. The

(Continued on Page 29)

Economic Life Conference Is Approved

The Executive Committee of the Federal Council has authorized calling of a Second National Study Conference on the Church and Economic Life, at Detroit, Mich., February 17-19, 1950. In its makeup will be patterned after the First National Study Conference on the Church and Economic Life, at Pittsburgh, February, 1947.

The Detroit Conference, under the auspices of the Council's Department of the Church and Economic Life, will bring together representatives of member communions and other interested denominations and allied organizations to help develop a Christian approach to various aspects of economic life. In the appointment of delegates, the emphasis will be on the selection of laymen, especially those from business, labor, consumers, agriculture, education, and the professions.

The broad-gauged report of the Pittsburgh conference has received widespread attention both in this and other countries. It has served as the basis of the working program of the Department of the Church and Economic Life, during the past two years. Its theme and pattern have been followed in a series of fourteen local conferences called “little Pittsburghs.”

The procedure will be broadly similar to that of the 1947 conference. Some changes will be made as a result of the Pittsburgh experience. The theme and agenda topics will be developed in the light of the current situation in the churches and economic life.

Mr. Arthur S. Fleming, president of Ohio Wesleyan University, as Chairman of the Department of the Church and Economic Life, and Mr. Cameron P. Hall as its executive secretary will have general charge of plans.

COOPERATIVE NEWSPAPER ANNOUNCEMENTS

A uniform box ad in the paper Saturday night, announcing Sunday services of the member-churches, prefaced by a general invitation to attend, has brought excellent community response, reports the Tippecanoe (Ind.) Council of Churches.

A MESSAGE TO THE CHURCHES

"MORAL RESPONSIBILITY AND UNITED STATES POWER"

Text of the "Message to the Churches" adopted by the National Study Conference of the Churches on World Order, at Cleveland, Ohio, March 8-10, 1949, follows:

In this National Study Conference on the Churches and World Order we have concentrated our attention on the moral use of United States power. We have done so because an outstanding fact of recent history is the sudden emergence of our nation as materially the most powerful on earth. The possession of such power involves great moral hazards and fateful consequences for the world. To use our power rightly requires moral and spiritual insight which is derived from the Christian faith. It is especially appropriate therefore that the churches should address themselves at this time to the question of our nation's power; the kingdoms of this world must become kingdoms of our Lord and of His Christ.

Christian Understanding of Our Worldly Power

As Christians we believe that this nation holds its power under the providence of God, to whom all nations are subject. We reject interpretations of our destiny which would ascribe it merely to historical accidents without moral or religious meaning. We equally reject all interpretations which would regard our power as chiefly the fruit of virtue. We ask that our nation shall resist both the temptation to use its power irresponsibly and the temptation to flee the responsibilities of power.

2. Responsibility in the Use of Power

The corollary of all power is responsibility. Power can corrupt. So, too, power can be made to serve worthy ends. Power can be used as an instrument of aggression. So, too, can power be used as an instrument of law and order. Power can be used exclusively for purposes of national self-interest. So, too, can power be used for the development and preservation of world community. Power is a trust for which we are accountable to God. The nation that ignores this truth courts disaster.

We have, in the past, glimpsed our national responsibility, but today we see that its magnitude far exceeds our earlier imaginings. Our nation now has an economic productivity almost equal to that of all the rest of the world combined. It has immense military power. It has the confidence of many in other lands who believe that our people have no lust for conquest and genuinely desire a just and lasting peace in a free world. Freedom-loving peoples look to us for leadership, and without that leadership there would be demoralization in the world. Still it remains to be seen whether, as a people, we have the spiritual power which fits us for such leadership. This question should be a paramount concern of Christians.

3. Dangers of Worldly Power

Human pride, as we know from Scripture, is the most primal of all human sins; and those who are prosperous and powerful are

particularly prone to it. A nation as fortunate as ours must resist the temptation to vulgar boasting and conceit.

We have been vaulted with incredible speed into our present position of responsibility. Inexperience in the use of power exposes our nation to the further danger of using that power awkwardly and thus, even without intent, aggressively. This danger would be aggravated should we succumb to arrogance. Many fear that this may happen.

There is also danger that we may lose sight of human values in our pursuit of technical supremacy. We are working intensively to make atom bombs and jet bombers, super flat-tops and Schnorkel submarines. We are devising machines to calculate flights of missiles that are beyond human calculation. We are performing miracles of production through the use of ever more efficient tools. What is the purpose of all this? Presumably it is to save mankind from falling under the sway of a materialistic rule that holds that man's chief end is to glorify the state and to serve it forever. But we shall not accomplish that great and worthy purpose if we are deaf to the cry of the people for deliverance from the death, the misery, the starvation of body and soul visited upon them by economic disorder and recurrent war. We must be compassionate in our exercise of power.

4. Positive Uses of Power

Our people have demonstrated their willingness to use a substantial portion of our economic wealth for the benefit of others. Through UNRRA, the European Recovery



THE COMMITTEE ON MESSAGE, which drafted The Message to the Churches, adopted by the Cleveland Conference. Seated (left to right): Mr. Eugene E. Barnett, Mrs. Leslie E. Swain, Rt. Rev. William Scarlett, Conference chairman; Mr. John Foster Dulles, Chairman of Message Committee; Prof. Walter Horton, and Bishop G. Bromley Oxnam. Standing (left to right) Dr. Samuel McCrea Cavert, Dr. Walter W. Van Kirk, Dr. O. Frederick Nolde, Mr. Stanley High, Rt. Rev. Henry Wise Hobson, Dr. Ernest Tittle, Rev. Richard M. Fagley and Dr. Roswell P. Barnes.

Plan and other economic aid, we have given away, since fighting stopped, about thirty billion dollars worth of goods and thereby provided, for many nations, the economic margin for the survival of their people.

But more—much more—remains to be done. In the competition of ideologies and systems for the allegiance of man, communist leadership is astute in aiming its assaults against positions that are indefensible, morally or practically. Unhappily, there are many such positions, political, economic and social.

The whole East is restless. Century-old patterns of government, education, industry, religion and family relations have broken down. New desires have been awakened. In the Far East there is a continuing struggle for independence and for improved living conditions. Confidence in the system of Western democracy has been shaken. Two world wars and a great economic depression have seemed to indicate the inability of the West to control either national rivalries or the mechanisms of production and distribution. Unjust discriminations and segregation based on race and color still persist in America and weaken her moral influence throughout Asia and Africa.

There was a time when the Western democracies had great prestige because of their dynamic pursuit of liberty, equality and fraternity; their great experiments in political freedom, and their industrial revolution which multiplied the productivity of human effort. It is time to undertake some new experiments with promise of benefit to others. In this connection we welcome President Truman's proposal for a pooling of technological resources for the advancement of under-developed areas.

There is no policy so barren, so certain to fail, as that of merely maintaining the *status quo*. If our nation's leadership is to be worthy, it must develop constructive and creative programs that will capture the imagination and enlist the support of the multitudes whose interest in battling political, economic and racial injustice is greater than their interest in defending such injustice merely because Communism attacks it.

We need not commend or seek to stabilize whatever or whomever Communism attacks. Our material support should principally serve to sustain, fortify, and enlarge human freedom and healthy economic and social conditions. Otherwise we become over-extended materially and discredited morally.

Soviet American Relations

In relation to Soviet Russia, the use of our nation's political power presents a problem of extreme difficulty and delicacy. Soviet Communists believe in and practice methods of violence and terrorism to extend the area of their control. There exist as yet no international law and international police force to protect those who are unable to defend themselves against these methods. The power of the United States provides today the chief material force which can induce

restraints to protect human rights and fundamental freedoms where they still exist.

There is, however, great danger that such use of power may in fact lead to war. This could come about either because of over-zeal or corruption of motive on the part of those in our nation who determine the direction of our power or because of the misunderstanding or willful misinterpretation of our purposes by the leaders of Soviet Russia. That danger can easily be progressive as tension grows, public opinion becomes inflamed and war is increasingly assumed to be inevitable.

We reaffirm our calm conviction that war with the Soviet Union is not inevitable and we believe that it is improbable, given proper use by the United States of its powerful influence. This assumes that the United States will seek to keep open all available channels of negotiation and reconciliation. Contradictory ideologies can co-exist without armed conflict if propagated by methods of tolerance. There is accumulating evidence that Soviet leaders are coming more and more to realize that under present conditions their methods of intolerance are ineffectual against a good society. Therefore a preventive war would be folly as well as sin. The just society is impregnable to Communism, which, although it may lift some burdens, fastens upon the common people other burdens greater and more grievous to be borne. Our major attention should, accordingly, be directed to establishing justice within the condition of freedom throughout the earth.

The United Nations

Power that concerns many should so far as practicable be exercised in consultation with the representatives of those who are affected. The United Nations is the international organization through which this best can be done. It was established, among other things, as a center for harmonizing the actions of its members and for coordinating their resources for the common good.

We call upon the American people to give the United Nations their loyal support and to make apparent their desire that their government use to the full the possibilities of the United Nations. The power and authority of the United Nations are as yet inadequate and ought to be enlarged as rapidly as can be done without jeopardizing its present universality. In this connection, however, it must also be borne in mind that law and order cannot be achieved on a world-wide scale without adequate acceptance of the moral principles upon which that law and order are based. That means that development of the United Nations will increase as a sufficient number of men all over the world have an increasing understanding of the spiritual nature of man and a more nearly common standard of right and wrong. Such conditions will promote mutual trust and the development of laws by which relations in an international society can be governed.

It is precisely at this point that Christianity

can make one of its greatest contributions. In proclaiming the Gospel to the uttermost parts of the world, the Christian Church will be faithful to its primary mission of bringing men to God in Jesus Christ and will contribute substantially to a world climate in which a world of independent nations can grow into a unity of justice, order and brotherhood.

Regional Pacts

Since the foundation for a universal structure of law and order is still inadequate, the United States can properly join its political power with that of other nations in supporting regional pacts as are authorized and encouraged by the United Nations Charter. Regional pacts can add to the total of common security if they are genuinely within the universal framework of the United Nations; if they are based upon a natural community of interest and are in fact designed and operated to preserve and to promote the general welfare of participating nations. Such pacts can on the other hand add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive.

The United States is already a member of the hemispheric pact of the Americas. An Atlantic pact is now in the process of negotiation. We do not take a position with regard to that proposed pact because its final text is not now available to us, but because there is no opportunity for the Conference to study its principles and consider its implications. We do call upon the United States Senate not to take final action on this pact until the American people have had opportunity to gain full understanding of its meaning.

Reduction and Limitation of Armaments

The Charter of the United Nations contemplates a general limitation of armaments. Thus far, efforts to achieve that end have proved futile. We call upon the government of the United States to look upon present obstacles as reason, not to abandon its efforts, but rather to intensify its efforts to surmount these obstacles. The effort sought is imperative—not only in terms of economic welfare, but also in terms of ending peacefully an armament race that otherwise may end in disaster. The goal of multilateral and balanced reduction of armaments, subject to adequate international inspection and control, should be kept at the forefront of our national policy.

Liquidation of Western Political Supremacy

We need in all our foreign relations to be aware of the changing relationship between the West and other areas. There is in process a most spectacular transformation, as nearly half of the human race are liberated from political shackles that were formerly imposed and are assuming the full stature of so-

verning peoples. Most of Asia has acquired new political freedom. As symbolic of the trend toward independence in Africa, free territories are moving toward self-government under United Nations trusteeship. In this hemisphere the status of the United States has changed from that of hegemony to one of equal fellowship. We rejoice in these developments. Our people should be constantly aware of the rightness of this transformation and should assist those entering upon their political freedom with inexperience they face difficult political problems under conditions of acute economic strain.

5. Control and Coordination of Power

The new power that the United States now possesses in the world calls for new measures for its control to keep it in appropriate place under American tradition. We have never before had such power in peace to use for peace. Our present power came into being only during the late world war when the military might and productive capacity of the United States were immensely increased and when all of the other so-called "Great Powers" were grievously weakened. Since our power was a war factor, it fell under the direction of military strategy and it still remains largely under that direction, especially that of the National Security Council, the Joint Chiefs of Staff and the War Department. It is not unnatural that this should be so, because victory has not brought formal peace and there is apparent risk of new war. If, however, our national power is to serve the ends of peace, our basic national strategy should be made by persons who have faith in the achievability of peace and who are qualified by experience and training to use and to evaluate the great possibilities for peace that reside in moral and economic resources, in organizations like the United Nations and the World Court and in the resources of diplomacy and conciliation. We do not reflect upon the patriotism or the sincere desire for peace of the leadership of our armed forces. Their professional training, however, does not qualify them to lay down the strategy for peace and to calculate the risks that always have to be taken for peace if we are to win it, just as risks have to be taken in war for victory.

Once our nation's basic strategy for peace is defined, there should be coordination sufficient to ensure that all forms of official activity, whether military or civilian, fit into that strategy to ensure its success. Today unrelated acts in Germany or Japan, or the independent exploits of military or civilians, while well meant and perhaps intrinsically sound, may cumulatively jeopardize the success of any over-all national strategy for peace. There is required far greater coordination than exists today.

Such power as our nation now possesses is truly frightening responsibility. We are confident that it can be used to assure peace. But this assumes the use of that power in

scrupulous accord with the dictates of enlightened statesmanship. Misuse, however inadvertent, can spell disaster. Our citizens and all those in authority should concern themselves urgently with the task of controlling and coordinating all elements of our power.

6. Special Task of the Churches

During recent years the churches have helped to make clear what Christian principles mean in terms of the actual problems Christians face as citizens. Today the moral climate in the United States is more favorable to international cooperation. As a people, we have abandoned political isolation. We have shared in establishing a world organization and are supporting it. We have abandoned economic isolation. We are employing a larger measure of our material resources to help those who are weak. We have resisted the assumption that war is inevitable. In all this the churches have had a creative part.

Today more than ever it is an urgent and continuing mission of our churches to sharpen the sense of moral obligation, to mitigate national pride and pretention, to urge our people to a steadfast exercise of our enlarged responsibilities.

As we encounter those who would make national interests the end of our action, we shall preach the Majesty of God under whose sovereignty we are called upon to build a more inclusive community of mankind.

In opposition to those who would seek to solve our problems merely by increasing our military power or by resting our security upon a monopoly of atomic weapons, we shall insist that our security rests in a more perfect mutual support of all freedom-loving peoples and in healing the breach between the two worlds.

As against all who increase the tensions of our world by hysteria and hatred, induced by vain conceptions of our own virtues, we will seek to preserve a sense of humility, remembering that in God's sight we are all in need of His mercy.

If America's leadership is to deserve the confidence of the world, it must be characterized by a righteous and dynamic faith. No people is ever great, even in worldly terms, without a faith, and nothing would be more dangerous than to have the present material power of our nation employed carelessly, detached from the guiding direction of a policy based upon righteous faith.

By both word and deed we must cultivate a faith which provides a serene courage amidst the insecurities of our day. There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. In such a world we declare that God rules. We are not doomed to chaos. We are laborers together with God, and with Him all things are possible.

U. of Michigan Mission Enrolls 20,000

On the campus of the University of Michigan, one of the largest state universities in the country, Religion in Life Week was held March 6-10, under the sponsorship of the University Christian Mission, and resulted in the enrollment of 20,000 students.

"Never before have the churches undertaken such an effort to carry Christianity onto the campus," declared Rev. John H. Burt, chaplain to Episcopal students and president of the Student Directors at the university. "I am amazed at the results."

The reaction of students was interesting. As they gathered in groups about the campus to discuss religion, one might overhear such comment as this: "I never thought had any religious concern at all. Did you hear those good questions he asked?"

A local campus committee of approximately 100 students, pastors and faculty members had been working since last spring for this program of Christian witness. Speakers representing the University Christian Mission were: T. Z. Koo of China, Kiyoshi Tanimoto of Japan, S. K. Patro of India, George Gilmour of Canada, Mrs. Vera Lowrie of Bowling Green, Ohio, Herrick Young of New York City, E. V. Thiehoff of Kansas City, Joseph Sittler of Maywood, Illinois, Raymond Seeger of Washington, D. C. and James L. Stoner, New York City.

The Michigan Daily (student newspaper) gave front page headlines each day of the Week; Dr. Louis Hopkins, Dean of the Summer Session and chairman of the faculty committee, invited faculty members to meet in groups of 7 to 13 in some dozen or more separate luncheons to talk informally with the guest speakers about Religion in Higher Education; over 50 classrooms were given over by professors to the guest leadership for lecture and discussion; 46 dormitories, fraternities and sororities had leaders visit them for dinner which was followed by an informal discussion. This Religion in Life Week, through these various avenues, made a large segment of this vast campus aware of Christianity and its relevance to students.

U. S. Protestant Churches Aid German Religious Life

SPONSOR VISIT OF GERMAN RELIGIOUS WORKERS

THE VANGUARD of eighty German clergymen and lay religious workers has arrived in the United States to spend three months studying American religious life, part of an effort by the American Military Government in Germany to "promote peace and constructive relations in the post-war world."

OMGUS is receiving the wholehearted cooperation of Protestant, Roman Catholic and Jewish agencies in the project which should contribute to strengthening religious life in Germany. The agencies have accepted sponsorship of the study tours in this country of the German religious workers of their particular faith in cooperation with the office of the Educational and Cultural Relations division of OMGUS. The latter is bearing travel and living expenses.

The Federal Council of Churches, the National Lutheran Council, the Missouri Lutheran Synod, International Council of Religious Education are the Protestant agencies. Roman Catholics are sponsored by the National Catholic Welfare Conference and Jews by the National Conference of Christians and Jews.

"These German pastors who are visiting the United States want to be able to take home some experiences that will help them in making the local church in the new Germany a more effective community agency," said Dr. Frederick L. Fagley. "They are keenly aware of the influence churches have in their own community."

Dr. Fagley, retired associate secretary of the Congregational Christian Churches, has taken over a desk at the Federal Council headquarters, as director of the OMGUS project.

IN announcing the project OMGUS stated: "The importance of this international undertaking can hardly be overestimated. It is intended to promote peaceful and constructive relations in the post-war world, which shall be for the healing of nations."

Dr. Fagley observed that "it is truly significant that the U.S. Military Government in Germany considers that a knowledge of the work of American

churches is worthy and necessary for the rebuilding of a better world."

The program for religious workers sponsored by the Federal Council is typical of the entire project.

The Protestant pastors and lay workers are expected to familiarize themselves with the general Protestant church organization, the various denominations and inter-church bodies and the activities of coordinating agencies. In addition each has a particular project such as the development of lay participation in the Church's social action program; development of personal counseling as a functional element in theological seminaries; religious leadership among youth.

EACH man is expected to work eight hours a day, five days a week and there is little time for "sight-seeing."

Under the schedule worked out by the Federal Council, the men begin the day with a conference or study hour. Then follows a half-hour visit with a leader in one of the fields of study. Questions tumble out, one after the other. The language barrier is

easily bridged. Most of the German pastors have some familiarity with English. They get along well except for some words that would stump English-speaking people except Americans.

"These visiting pastors are young men, university trained and excellent students," Dr. Fagley commented. "They are keenly interested in the work here."

After a month of orientation in New York, the Germans will visit other cities for study at seminaries. Chicago, St. Louis, Philadelphia and New England are on the itinerary.

First of the pastors sponsored by the Federal Council to arrive in this country was the Rev. Robert Geisendoerfer who will make a special study of the techniques of American national and local religious radio production.

Mr. Geisendoerfer is director of the Bavarian Evangelical Press Association, Munich, and a special consultant on radio and films. He directs the church press service for the 2,300,000 Lutherans in Bavaria and the Sunday broadcast of the Lutheran church.

IN JANUARY he attended the conference at Leipzig which gave birth to the United Lutheran Church of Germany, constituted by eight Lutheran church bodies. It united 15 million Lutherans, with Bishop D. Hans Meiser of Bavaria, as the head bishop of the United church.

(Continued on Page 23)



The first German pastor to arrive for study of American Churches, Rev. Robert Geisendoerfer, of Munich, discusses itinerary with Dr. Frederick Fagley, director of OMGUS project for the Federal Council of Churches.

Urges "Ecumenical Obedience" for Greater Unity and Power

CITES NEED FOR EXPANDING COOPERATIVE WORK

By J. QUINTER MILLER

IN Christian history, the second quarter of the twentieth century is notable for growth in ecumenical understanding. The Christian churches' consciousness of their oneness in Jesus Christ has both deepened and expanded. The deeper levels of such understanding reflect more clearly the nature of God's design for His Church. The wider reaches of this understanding illumine the tragic consequences of the churches' institutional rivalry and sectarian seed-sowing.

Growth in Ecumenical Understanding

Reflect, if you will, upon the evidence of Christian cooperation which makes for growth in ecumenical understanding. On the local level, councils of churches have trebled in number since 1940. On the statewide scene, each state now has some type of cooperative Christian agency. Nationally, the growth in the scope of service, the degree of the member churches' confidence and trust, and the range and quality of the service rendered by the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, and the United Council of Church Women have been even more pronounced. As a climax in this array of evidence there is the fact of Amsterdam and the World Council of Churches. In the spirit of the Churches' insight at Amsterdam, "We cannot make the Church one, but Christ has made us His own, and He is not divided. As we come closer to Him, we find one another." This phase of our ecumenical understanding is a truly significant example of the Holy Spirit's leading. St. Paul defined its goal in Ephesians 4:14-16. But "each part" is *not working properly*.

Obedience, Not Just Understanding

The time has come for ecumenical obedience. The churches of Christendom are now confronted by the necessity of measuring their conduct by their ecumenical vision and understanding. To continue to disobey this is sin in high places. Since the churches are

one in their faith in Jesus Christ as Divine Lord and Savior, they must now act as if they were. Ecumenical obedience means just that.

Such obedience would help transform the whole council enterprise into an *organism* that really *belongs*. Within the geographical community context, local churches ought officially to delegate to their council of churches those phases of their work which, to be effective, must be done together. This work embraces phases of all those central functions of evangelism, teaching and service which reach out to influence the whole community. To be more specific, the churches' cooperative ministry should include: evangelism; church extension and adjustment; public relations, including press, motion pictures, radio and television; religion in education; Protestant social welfare; Christian social relations; corporate worship through the community observance of great Christian festivals; leadership education; Christian lay vocation; ministry in public institutions; and program coordination and timing.

Such Obedience is Imperative Now

Too much of present-day church participation in cooperative action is a kind of "lip service". Ecumenical obedience requires not "lip service" but action of "mind and heart". In order to clarify and strengthen the local church's responsible relation to its council of churches, every member church of a church council should determine what phases of its work it should delegate to its council of churches to be carried out therein. An appropriate action for the official body of each member parish church would be:

This church desires henceforth to carry forward unitedly, in cooperation with other evangelical churches, certain phases of its work which, to be effective in the community must be undertaken together in evangelism; church extension and adjustment; public relations, including press, motion pictures, radio and television; religion in education; Protestant social welfare; Christian

FAITH ADVERTISEMENT GAINS WIDE ATTENTION

An advertisement "Faith is a Family Affair," illustrated by the picture of a young mother hearing the evening prayers of her two children, aroused such a favorable response when published last year in 375 daily newspapers that it was repeated this year—on Friday, March 4. The message, sponsored by the Institute of Life Insurance, says in part: "Children naturally turn to faith when it is a part of family life. And when they know the real meaning of faith, they will be tolerant of those who express their faith in other ways. . ."

social relations; corporate worship through the community observance of great Christian festivals; leadership education; Christian lay vocation, ministry in public institutions; and program coordination and timing. The cooperative phases of these functions are therefore delegated to the..... Council of Churches, and will be assigned as rapidly as the council of churches is prepared to accept them. This church further agrees to accompany these assigned functions with such financial support as is required to cover its share of the cost for this cooperative work.

Such official action would be truly far-reaching. The churches' cooperative ministry would be immeasurably strengthened thereby. Each local church would thus become conscious of being organically a part of its council of churches. Such official actions would make specific and definite those administrative responsibilities which the member churches voluntarily choose to delegate and which as council members they cooperatively control.

This is a phase of ecumenical obedience that is imperative now. The day in which merely conferring together about what churches should do together is closing. Yesterday the churches talked about what the churches needed to do together. Today the churches cooperatively decide what functions can be performed best when undertaken together. Tomorrow, by becoming more obedient to the Holy Spirit's ecumenical leading, they move forward together with greater unity and power. The Gospel itself places this mandate upon the churches. The times, likewise, demand such action. This kind of ecumenical obedience is imperative now.



At a conference of church council executives held at Atlanta, February 3 were: (left to right) Dr. Edward G. Mackay, chairman, advisory committee, Southeastern Inter-council Office; Dr. J. Quinter Miller, associate general secretary, Federal Council of Churches; Dr. Forrest Cleburne Weir, executive secretary, Southeastern Inter-Council Office, and Dr. John M. Alexander, director, Radio Committee, Presbyterian Church, U. S.

Growth of Cooperative Work in Southeast Cited by Dr. Weir

THE Southeastern Inter-Council Office at Atlanta, which serves the ten southeastern states, finished its first biennium on February 1, 1949. The 50-member Advisory Committee heard a summary of achievements over this first two-year period, elected Dr. Edward G. Mackay, pastor of Glenn Memorial Methodist Church and former president of the Atlanta Christian Council, to succeed Dr. John M. Alexander as the chairman of the committee, and welcomed the United Stewardship Council as an additional sponsor.

Dr. Forrest C. Weir, executive secretary, reminded the Committee that when the Office opened two years ago, it proclaimed for itself four primary objectives:

1. To guide state and local communities in the development of their own instruments of cooperation.
2. To provide a basic program service to both new and old councils.
3. To provide a regional listening post for program-building agencies in our national councils.

cies in our national councils.

4. To cultivate the disposition and will toward cooperation.

He reported a heartening response to these efforts as indicated by the growth of councils in the region. He stated that seven of the ten states served now have inclusive state councils of churches. In two others, Georgia and Mississippi, the initial procedures have already begun looking toward that end. Of the ten states only Alabama has so far made no effort toward an inclusive council. Recently a state council of UCYM was set up there which holds promise of inspiring further interdenominational cooperation. In nine of these ten states there are state councils of church women. Of the ten only one state, South Carolina, has no local council of churches. In the other nine states there are now seventy councils of churches and one council in process of formation. Virginia alone has 51.

The Atlanta Office now carries the

INDIANAPOLIS MINISTERS AND POLICE COOPERATE

For three months the Juvenile Aid Division of the Indianapolis Police Department has been sending names and other information about youngsters under eighteen held by the police to the Social Service Department of the Church Federation of Indianapolis.

If the child lists a Protestant church affiliation or if it seems that a church connection would be helpful, a card is sent to the pastor of the church listed or a nearby church, if the child has no church home.

In three months 305 cases have been referred to 135 churches of 28 denominations. Ministers report that this method has made it possible for them to establish helpful relations with the juvenile offenders and their families.

executive responsibility of the Tennessee Council of Churches and the South Carolina Fellowship of Churches." It was in charge also of the Florida Council until the Reverend William R. Stevenson became the part-time executive secretary, in November, 1948.

Dr. John M. Alexander reported that the transcribed worship services produced by the Office on behalf of cooperating denominational radio committees had created such an interest in a radio ministry that, coupled with the regional activity for the Protestant Radio Commission, it had resulted in the establishment of a Protestant Radio Center in Atlanta. Dr. Alexander indicated the purpose of this center would be not only to produce both transcribed and live-voice radio programs but to carry on an educational effort to train leaders for community radio services.

Plans were discussed for the second Southeastern Inter-Church Convocation, in Atlanta December 6-8, 1949. The 1948 Convocation revealed "a surprising degree of genuine Christian unity already in operation" and "made contacts and opened doors which speeded up the work we are attempting to do". It was voted to invite 1,000 delegates to the second Convocation.

Members of the committee heartily echoed a concluding remark in the Secretary's report: "We can surely say candidly though humbly that we have achieved much in these two years, much more than we thought we would in that period of time when we first opened the Office."

Puerto Rico Celebrates 50 Years of Protestantism

THE 50th Anniversary of the launching of Protestantism and the establishment of religious liberty in Puerto Rico was impressively celebrated by U. S. church leaders, missionaries, and Puerto Rican Christians during the first two weeks of March.

Seven denominations conducted special anniversary ceremonies in various parts of the island. The observances were climaxed by a two-day series of interdenominational rallies at San Juan.

A special feature of the anniversary was a mass meeting held on the steps of the Capitol buildings, followed by a rally at the ball park. Police estimated more than 55,000 persons attended the two gatherings.

Over 100 buses and a special train were used to bring the delegates from the island's 77 municipalities.

The anniversary graphically demonstrated the phenomenal growth of Protestantism in a country considered to be under Catholic domination. Dr. W. Stanley Rycroft, secretary of the Latin America Committee of the Foreign Missions Conference, speaking at one of the gatherings, attributed Protestantism's success "to the freedom of religion enjoyed by Puerto Rico under the American flag."

While noting persecution of Protestants in numerous Latin American countries, he went on to say that in Cuba, Chile, Bolivia, Brazil and Ecuador, the government had officially recognized the "cultural and spiritual contributions made by Protestant missionaries to the life of the nation."

He pointed out that while the population of Latin America had increased 113 per cent from 1910 to 1940, the number of Protestants had increased by 319 per cent.

The Rev. Domingo Marrero Navarro, professor at the Evangelical Seminary at Rio Piedras, ridiculed the charge that Protestants in Puerto Rico are "agents of Yankee imperialism."

"We recognize only one Empire and it is neither economic nor a political one," he said. "It is the love of Jesus Christ before whom we rededicate ourselves."

The Rev. Dr. Edward A. Odell, secretary for the West Indies of the Board of National Missions of the Presbyterian Church, U.S.A., told the



Dr. Edward A. Odell

group that "More progress has been made in Puerto Rico during the past fifty years than during the 300 years of Spanish rule."

"Though many problems yet remain," he continued, "great progress has been made in education, public health, road building, and more recently industrialization."

According to mission sources, Protestantism was introduced to Puerto Rico by the Rev. Judson Underwood, of the Presbyterian Church, U. S. A., who opened a church at Aguadilla in 1899. Within fifty years, Protestantism has expanded to encompass more than 400 churches, 1,000 mission projects including kindergartens, schools, hospitals, and chaplaincy service to prisons and leprosariums.

Principal speakers at the interdenominational sessions at San Juan include Dr. Alberto Rombao, New York City, editor of *La Nueva Democracia*, widely circulated journal of South America intellectuals; Rev. Angel Archill Cabrera, Puerto Rico, superintendent of the Presbyterian Church U. S. A.; Rev. Dr. Hipolito Marcano, Puerto Rico, president of the Association of Evangelical Churches; Dr. W. Stanley Rycroft, New York City, secretary of the Committee on Cooperation in Latin America, and Rev. Edward A. Odell.

Delegates from the U. S. include representatives from the Methodist

APPROVE NATIONAL HOSPITAL WEEK

Noting that the Church, founder of hospitals and medical and nursing schools, has a great concern for the nursing profession, the Executive Committee of the Federal Council of Churches urged cooperation of the churches in observance of National Hospital Day, May 15, and the recruitment of nurses for schools and for the reserve.

"Healing the sick and nursing those who are ill have been integral to the Christian ministry and expressions of Christian love from the beginning of Christian history," said the statement adopted by the Executive Committee, March 15.

It added that "the church is concerned that the highest type of young women are recruited for the nursing profession, that they receive the finest possible training, and that the relationships they have in school and in the practice of their profession, will give maximal opportunity for their development as persons and their functioning as nurses."

"We call upon the churches to present nursing as an opportunity for humanitarian service and as a full-time Christian vocation to their young people; to give pastoral care to the student nurses, to help them in their personal and vocational adjustments, to surround them with the best possible environment for their growth in Christian grace; and to support and encourage nurses in the discharge of their professional duties."

Although there are 280,500 graduate nurses in active service, more are needed because of increase in population, advances in medicine and improved health care. The Women's Bureau of the U. S. Department of Labor says 409,700 will be needed in 1950 to maintain current standards—an increase of nearly 120,000.

Church, the Presbyterian Church U. S. A., the Disciples of Christ, the Congregational Christian Churches, the United Brethren, the Northern Baptist Convention, and the United Lutheran Synod.

A similar 50th Anniversary celebration is being held this year in the Philippine Islands. The event will be observed throughout the year, and includes plans for a nation-wide series of meetings this fall. A number of outstanding Protestant leaders from the U. S. are planning to visit the Islands in connection with the Anniversary.

Missionary Education Group Approves National Council

SIX OF THE EIGHT interdenominational Protestant bodies asked to constitute the National Council of the Churches of Christ in the United States have accepted. The sixth to take favorable action is the Missionary Education Movement of the United States and Canada. Embracing more than 30 Protestant denominations the Movement voted 47 to 15 to join the projected National Council, at a meeting March 18.

Dr. Earl F. Adams, executive secretary of the Planning Committee of the National Council, said that its creation had been assured by the affirmative action of the Missionary Education Movement. He said that favorable action previously had been taken by five other agencies—the Federal Council of Churches, the United Stewardship Council, National Protestant Council on Higher Education, the International Council of Religious Education and the Home Missions Council of North America.

The two other agencies invited to constitute the National Council were the Foreign Missions Conference of North America and the United Council of Church Women. The United Council has deferred action until this Fall.

The Foreign Missions Conference voted at Buck Hill Falls not to affiliate because it did not wish to disturb the fellowship that mission interests of 57 denominations had enjoyed.

Dr. Adams said November, 1950, has been set as the tentative date for the constituting convention.

In his annual report to the missionary conference, the Rev. Dr. Gilbert Q. LeSourd, associate general secretary of the Missionary Education Movement, said the sales of mission books had doubled in the last five years and increased over 40 per cent in 1948.

Dr. LeSourd's report showed the Missionary Education Movement has in the past year printed 500,406 new books, 53,629 re-prints, 256,875 pamphlets and study guides, and 107,555 maps.

The conference voted "Home Missions and Human Rights" for the 1952-53 home mission study theme and "Africa" as the foreign mission theme for the same period.

The Rev. Dr. Kenneth J. Beaton, Toronto, Ont., secretary of the committee on missionary education of the United Church of Canada, was selected as president.

LAYMEN MINISTER TO HOSPITAL PATIENTS

At a special meeting at the Infirmary, the general hospital for chronic invalids, in Providence, the Social Welfare Department of the Rhode Island Council of Churches instituted a Protestant Service Organization of laymen to minister to the patients.

A tour of the nineteen buildings of the Infirmary was arranged and dinner was served by the staff of the hospital. The State Director of Social Welfare, the Assistant Director and the Superintendent of the Infirmary spoke of the needs of the more than 350 Protestant patients who feel the almost complete lack of belonging to anything or anyone.

The group will meet bi-monthly at various churches and will also seek to interpret the needs of all state institutions to the Protestant churches of the state.

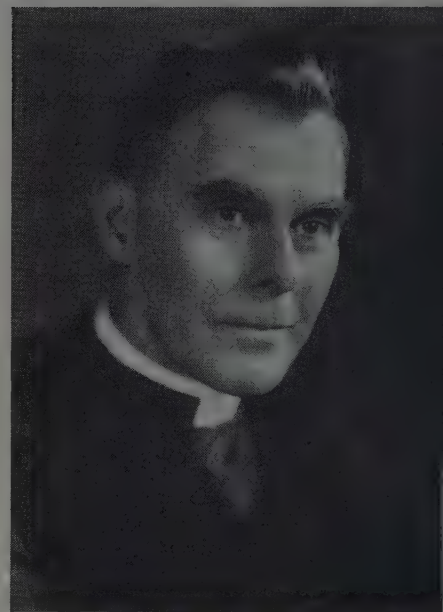
JAPANESE EDITION OF MYERS' BOOK OFF PRESS

A Japanese translation of Dr. James Myers' book "Do You Know Labor?" has been published in Japan.

In a letter to Mr. Y. Yamaga, the translator, Dr. Myers, long associated with the Federal Council of Churches, expressed gratification that the royalties and profits will be used to finance social work at the Mikkyo Mission College in Tokyo, and added: "I heartily join in your prayers that the book may make a contribution to industrial relations in Japan and to the cause of peace."

The book was published in 1940. Dr. Myers is the secretary emeritus of the Federal Council's Division of Industrial Relations, now the Department of the Church and Economic Life.

New Senate Chaplain



Dr. Frederick Brown Harris

Dr. Frederick Brown Harris has been appointed Chaplain of the United States Senate, 81st Congress, a capacity in which he served previously from 1942 to 1946.

Now entering the twenty-fifth year of his pastorate at Foundry Methodist Church, Washington, D. C., Dr. Harris is heard frequently at schools and colleges in and around Washington.

An exchange minister to the churches of England several summers, he also served as the summer pastor of the American Church (undenominational) in Paris. For a number of years past he has served as a summer guest preacher at the Timothy Eaton Memorial Church (United Church of Canada) in Toronto and at the Marble Collegiate Church, New York. He is actively associated in the work of the Washington Federation of Churches, having served as president of that body for a term.

For more than a year, Dr. Harris has written a weekly editorial, under the title "Spires of the Spirit," for the Washington Sunday Star. His poetry has also appeared in several anthologies, as well as in other publications.

Before his pastorate at Foundry Methodist Church, Dr. Harris previously served the Greenwood Avenue Methodist Church, Trenton, N. J.; St. Luke's Methodist Church, Long Branch, N. J., and Grace Methodist Church, New York.

The Ecumenical Institute at Bossey

AMERICAN STUDENTS REPORT THEIR EXPERIENCES

Reports have been filed by Americans who participated in the Conference for Theological Students held at the Ecumenical Institute of the World Council of Churches at Chateau de Bossey in Switzerland, July 5 to 23, 1948. These reports are interesting and worthy of wide reading, both as descriptions of the Institute and as analyses of several aspects of ecumenical experience. The excerpts which are here published do not necessarily represent the predominant concerns of the participants who are quoted.



The Ecumenical Institute, Chateau de Bossey, where Americans attended the Conference of Theological Students.

BY REV. JOHN R. BODO

Physical Aspects.—Bossey is ideally located in a landscape of quiet, well-ordered beauty. In the daytime, nerves are soothed by the sight and feeling of life and growth all about the well-kept buildings and grounds. In the evening, when the stars come out, they seem to whisper, "Be still and know that I am God."

Attending the conference were sixty-five students from twenty countries and at least a dozen different confessional backgrounds. The policy of the administration seemed to be to create as much of a national and confessional mixture as could be achieved, not only in study and discussion periods but also in rooming accommodations and work assignments in the kitchen and garden. I cannot say emphatically enough how much these varied and natural associations meant to us. You might disagree violently with a German Lutheran or a Greek Orthodox or an Anglo-Catholic in the morning discussion, but when you found yourself picking berries next to him in the afternoon work period, you realized that your differences did not affect the growing friendship you felt for him as a fellow-man, nor yet did these differences interfere with the reality of your common allegiance to Jesus Christ. Even before the Bossey experience, I believed in the "communion of saints" because it was the Christian thing to do. But now, after Bossey, I can say that the "Una Sancta" became incarnate for me in the garden, the chapel, the kitchen, the whole atmosphere of the Ecumenical Institute!

National Feelings.—Most Europeans, even the friendly, broad-minded ones, unconsciously expect all Americans to be wealthy, ostentatious and shallow. None of our six delegates to this conference was wealthy. What we had "extra" we shared without signing our names to it. I do not think any one of us tried to "show off," either. We even went so far as to wear our drabbest ties because Europeans think a "loud" tie shows either wealth or superficiality or both!

How were the underlying national tensions at Bossey resolved? I entitled my report "The Making of a Christian Community" because I felt that this expression came close to summing up the Bossey experience. We gathered at Bossey for the first time on Monday, June the 5th. Tall blonde Scandinavians and black haired, black-bearded Italians; reasonably well-dressed Americans and Germans with severely mended clothes, some of them wearing the only set they owned; a Bulgarian Eastern Orthodox, a Hungarian Baptist and two devout Anglo-Catholics who crossed themselves before meals. We felt that the tower of Babel must have been child's play compared to the task of building something out of such diversity and in so little time. But in three short weeks of working, worshipping and playing together we came to know, to understand and to love each other.

More than that, we came to realize that what we had in common in our allegiance to Jesus Christ, our Lord, far outweighed our differences. National barriers persisted but national tensions ceased to exist. The Holy

Spirit worked a quiet, unspectacular pentecostal miracle at Bossey; from a hopelessly mixed group of young men and women who seemed to have nothing but the Lord's Prayer and the Apostles' Creed in common, He created, within three weeks, a living, working, worshipping Christian community!

BY KENNETH COLEMAN

Bible Study.—One of the high marks of the Theological Students' Course was the daily Bible study with Suzanne de Dietrich. There I gained a new vision of what Bible Study can and ought to be. It is her conviction and that of the leaders of the Ecumenical Institute that Bible Study is corporate work and the foundation for all ecumenical thinking. She has written: "The responsible leadership of the Institute firmly believes that all ecumenical work should be grounded in a common listening to the Word of God, because the faith of all Christians is rooted in this Word, and only through its living power can we be built into a community of believers. This implies both common worship and common study. Moreover, the renewal of the Church can only be achieved if her members come to see in quite a new way the relevance of the Biblical message for everyday life, and for all realms of life. This means that laymen must be helped to see this message as a whole, and to interpret the claim of Christ in terms of their specific situation."

We shared in this common experience of listening to the Word of God.

It was a dynamic experience and essentially organic. Many of us discovered anew that God does speak through the Bible when we come to the Bible believing that He has chosen to speak to men through the witness of the Biblical writers. The Christological approach to the Old Testament and the attempt to see a unity in the Bible as a whole was especially rewarding. It is my conviction after experiencing this kind of approach that we must go beyond the purely historical approach and begin to see the unity of the Biblical message and understand the story of salvation or *Heilsgeschichte* which runs through the Bible from Genesis to Revelation. If continentals and Anglo-Saxons fail to understand each other at this point our ecumenical thinking will be seriously endangered.

I believe that Bible Study of this general type does not yet have the place it should have in the ecumenical movement and in the life of the American Church. It is my conviction that there is a real hunger on the part of lay people for a deeper understanding of the Bible but the Bible is a strange book for them. They cannot see its fundamental unity and one of our tasks is to help laymen see the true relevance of the Bible to daily life. We must help people to live again in that current of life which flows through the Bible and to live in God's redemptive purpose in Jesus Christ.

Weekly Prayers.—An indication of the Christian community of the Institute is seen in the weekly prayers each Saturday morning when all the staff gather to pray for the Bossey family throughout the world. Many pray with them in other parts of the world. Specific people are prayed for and specific problems are prayed through. This is an indication of the vital spiritual life of the Ecumenical Institute, making it one of the outstanding spiritual centers for the renewal and conversion of the Church.

BY WILLIAM BARCLAY PARSONS

Worship.—The worship services which began every day were very meaningful. Leadership changed daily to include as many nationalities and denominations as possible. The Institute is looking toward the building of a chapel which will be a great addition, as now the services are held at one end of the lecture room, a perfectly adequate situation for the time being, but not up to having a chapel. There



Susanne de Dietrich of France and Dr. Hendrik Kraemer of Holland are the principal teachers at the Ecumenical Institute.

is something about an interdenominational, international worship service that cannot be matched by any other experience. Perhaps it is because, in a discussion group for instance, you are in a sense squaring off "against" one another, while in worship you are all together in facing the same thing, and that thing claiming the highest allegiance of everyone concerned. There is no sense of competition, rather a mutual admission of shortcoming and dependence upon one common source, God. This was a daily experience at Bossey. It was always thrilling to say the Lord's Prayer. Everyone would do so in his own tongue and it was a venture of faith to start off, not knowing where anyone else was. I was amazed to find that every single time we would all end together just as though we'd all been speaking in one tongue. Perhaps we were.

I was impressed by the spiritual atmosphere that seemed to pervade the place in general. Its location helped, its apartness and the beauty of the surrounding country. So did the leadership we had. It was not a detached spirituality, however, for we were ever driven to consider the relationship of everything we discussed to the world. This is one of the most significant things about the Ecumenical Institute. It is not off in a separate

theological sphere. Its main concern is to make the Bible and Christianity relevant to modern man and his life. Its work in helping the layman witness to Christ in his life work something we might well go into more deeply in this country.

Clyde Rogers Directs Town and Country Work

Rev. Clyde N. Rogers, who has begun his work as Director of Town and Country Work of the Ohio Council of Churches, is well fitted by training and experience for the task. He grew up on a farm in Tennessee and served rural pastorates in Tennessee, Minnesota, Indiana and New York State. He has done graduate work in rural sociology at Cornell University and at Drew.

From 1945-1947 he was Executive Secretary of Town and Country Work for Nebraska Methodism. He helped work out a new constitution on interdenominational cooperation in Nebraska and helped to plan for the first National Methodist Rural Life Conference in Nebraska in 1947.

He has been closely related to the farm movements in states where he has worked and has been in wide demand as a speaker on the place of the church in relation to these organizations.

Guiding Principles for This Time of Tension*

WE BELIEVE THAT

1. The most needed power is spiritual power that comes from God.
2. Power is a trust.
3. Our country's power should be used for righteousness and peace.
4. The power of our nation involves special responsibilities in the manner of its use.
5. Military power should be subordinated to civil authority.
6. Compassion is especially needed by the powerful.
7. Christians should face calmly the dangers of our situation.

We recognize that this is a period in which ideologies supported by powerful nations contend for mastery over the minds of men. It is a time of struggle between great powers and a time in which new nation states are claiming a place in history. It is a time of tension in which even the powerful nations feel insecure. The insecurity which marks the present is likely to continue for many years. The tensions of today will not be easily resolved. For the fear and suffering in our world we acknowledge our share of responsibility. Therefore we should repent; and our penitence should express itself in creative action for world order and justice.

We believe that the 13 Guiding Principles for a just and durable peace, approved by the Delaware Conference in 1942, still must be supported vigorously. These are vital principles; bringing social and political institutions into conformity with the moral law; rejection of the spirit of revenge; support for replacing international anarchy by a higher authority, for building greater economic security, for developing international machinery for peaceful change, for autonomy for subject peoples, for making national military establishments subject to law under the community of nations, for promotion of human rights and freedoms without regard to race, color, or creed; recognition of the responsibilities of the United States, of the Church and of Christian citizens; trust in God, the Ruler of the Universe.

In the present situation we stress the following as Guiding Principles on the use of power:

(1) We believe that the most needed power is spiritual power that comes from God.

The greatest power and the power most needed now in our world is the power which comes from communion with God. This is the power that enables men to forgive even their enemies and to seek their welfare, to endure misunderstanding and persecution, to do the right as God gives them to see the right, and to act with penitence and humility. With faith in God's power men can live without despair and without false hopes.

(2) We believe that power is a trust.

All power is a trust for which men are accountable to God. When a nation ignores this truth it courts disaster.

(3) We believe that our country's power should be used for righteousness and peace.

War is not inevitable. A preventive war would be a crime against humanity; and a sin against God. The power which our country possesses at this time should be used under God to establish a just and humane world order.

(4) We believe that the power of our nation involves special responsibilities in the manner of its use.

The use of our country's power should be subject to the higher law of the common interest of mankind. It is a power which should be used in cooperation with other nations. Our country should be willing to take risks for peace as it has taken risks for freedom. It should seek opportunities for settling problems by negotiation. It should develop fully the enormous possibilities for peace available in moral forces and economic measures, and in the United Nations.

(5) We believe that military power should be subordinated to civil authority.

The greater the military power the greater the need for civilian control. Military considerations cannot be disregarded; but primary reliance should not be put on military power. Civilians trained in the art of peace are best qualified for the task of making peace.

(6) We believe that compassion is especially needed by the powerful.

Without compassion and human sympathy power cannot be used for great and worthy purposes. Power can be used for good or evil. The possession of material power tends to corruption, pride, and the hardening of the hearts of men. Therefore the compassion which is of God is especially needed by those who have material power entrusted to them in order that they may not lose sight of human needs everywhere and serve those needs as brothers.

(7) We believe that Christians should face calmly the dangers of our situation.

There can be no assurance that even our best efforts to use our power aright can guarantee peace. Our generation seems destined to live in the midst of uncertainty and turmoil. Nevertheless we share the confidence of the Apostle Paul, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

* Adopted by the National Conference on the Churches and World Order at Cleveland, Ohio, March 11, 1949.

NATIONAL FAMILY WEEK

National Family Week Comes May 1-8

Some Good Material For The FAMILY WEEK PROGRAM

National Family Week in Every Protestant Church	\$.03
The basic folder of program suggestions for the week.	per hundred 1.10
Notable Bible Families: Pages of Power, 1949, by Richard E. Lentz	.10
Unique Home Worship Services, for Family Week.	
Packet of Chosen Pamphlets and Leaflets on Family Life	1.00
Over 20 valuable pieces of literature in this. Starred items and many others.	
Ministers will wish to have also the	
Packet on Counseling in Family Relations	1.00
This contains the 96-page booklet	
Pastoral Counseling in Family Relationships	.60
Of this the reviewer in the Journal of Pastoral Care, Fall, 1948, says: "No pastor can afford to miss reading and studying this."	
It has a list of 4½ pages of books and pamphlets for further study on counseling.	
The packet also contains the pamphlet <i>Premarital Counseling</i> and seven other valuable recent pamphlets. Authors include Russell Dicks, Carl Rogers and Rollo May.	
Harmony in Marriage, by Leland Foster Wood	per copy 1.00
As a book for couples entering marriage thousands of pastors use this. Sold to date about 300,000.	10 copies 7.50
Beatitudes for the Family	1.00
Widely quoted in sermons, church bulletins, and in Family Week programs. A beautiful gift. Gold stamped. Blue cloth.	
*Building the Christian Family: A Program for the Churches	.05
*Christian Marriage	.05
*If I Marry a Roman Catholic	.05
*Speaking of Love (for teen-agers)	.10
*Happy Marriage Is for You . . . If, by Carl Kardatzke	.05
*Home Dedication Service	.02
*Getting Acquainted with God (for home worship)	.20
A Cycle of Prayers for Children (art work in colors)	.30

STUDY COURSES FOR PARENTS

Christian Happiness in the Home, Wiegman	.45
Teaching Religion in the Home, Brown	.75
Christian Family Life, Rudisill	.30

STUDY COURSES FOR YOUTH

Planning for Marriage, Morgan, Association Press	.50
Marriage Is What You Make It, Duvall	.25

* Starred items are included in the Packet on Family Life at \$1.00

ORDER NOW FROM

THE COMMISSION ON MARRIAGE AND THE HOME
297 Fourth Avenue New York 10, N. Y.

(Some of these are not publications of this commission, but they are all kept in stock.)

Establish New Link with Interseminary Movement

FOR decades the Interseminary Movement has been an independently-directed program of mutual understanding among theological schools, a part of the YMCA with staff provided by the "Y" budget. Within the past decade, the American Committee for the World Council of Churches has taken over a large share of support for the Movement, seeing in it a genuine channel for ecumenical education and experience among seminarians.

With the actual formation of the World Council, consummated at Amsterdam last September, it became evident that unless an interseminary movement were supported in each country, the World Council could not feel justified in undergirding it in America alone. The natural outcome was that the Interseminary Movement turned to the Federal Council for some share of its sponsorship. While maintaining both its Committee's independence of membership and action, and the student quality of its program, the Movement now becomes linked closely with the Federal Council both as to program and as to staff. The new arrangement was brought to the Executive Committee this year for action.

Under the new "concordat," Rev. Robert S. Bilheimer, the program secretary of the World Council of Churches, remains for the time being as executive secretary of the Interseminary Movement, thereby becoming a staff member of the Federal Council. The associate secretary of the Movement, Mr. Albert Ellis, moves into 297 this next month with his office staff (occupying a part of the quarters of the Commission on the Ministry). Dr. John Oliver Nelson, director of the Commission on the Ministry of the Federal Council, takes over responsibility within the Interseminary Movement for overseeing publications, and also for directing programs of enlistment for church vocations by interseminary teams.

The new program is carried out under the direction of the Interseminary Committee, of which a bloc of members are appointed by the YMCA, another by the Federal Council, and a third from church leadership in general. Students have always taken part

in the deliberations of this Committee, which thus becomes one of the few concerns of the Federal Council in which youth directly participates. The key to the effectiveness of the Interseminary Movement within the past several years has been just such student participation, which has been spurred by the appointment of "field representatives" in the various regions, seminarians for whom the Movement program is accepted as field work supervised by their school.

In 1947 at Miami University in Ohio, the first North American Interseminary Conference was held, achieving new solidarity and sense of direction in the Movement. The Second Triennial Interseminary Conference is planned for next winter, December 27 to January 1, on a midwest campus. It is in planning for this continent-wide program, as well as the ongoing service rendered by the Movement among the schools, that the Federal Council is newly concerned and involved. The cooperative relationship promises to be a fruitful one.

Church Press Editors at Capital April 20-22

The annual meeting of the Associated Church Press, to be held in Washington, D. C. April 20-22, will open with a dinner at the First Baptist church to be addressed by Francis H. Russell of the U. S. State Department. He will speak on "American Foreign Policy and the Church Press."

Other speakers during the three-day meeting of editors of Protestant publications of the United States and Canada will include Herman Burns of Nashville, Tenn., art director of the Southern Baptist Publishing House; Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, and Jacob S. Payton, Washington correspondent of the *Christian Advocate*.

The editors will have a noon press conference with President Truman on April 21, it was announced by G. Elson Ruff, secretary of the Associated Church Press.

SUMMER STUDY—1949 UNION THEOLOGICAL

SEMINARY

New York City

THE SUMMER SESSION

July 5-August 12

Courses offered in all departments of the Seminary. Columbia University Courses also available.

Two Three-Week Terms:

July 5-22; July 25-August 12

Faculty: Professors Niebuhr, Tillich, Knox, Grant, Bennett, Aubrey, Elliott, McNeill, Spinka, Hiltner, and others.

Conference for Ministers and Religious Leaders

July 11-29

Lectures by: Reinhold Niebuhr, Paul Tillich, Elton Trueblood, Theodore P. Ferris, Seward Hiltner, Lewis J. Sherrill, Rollo May, W. R. Forrester of St. Andrews, Scotland, James S. Stewart of Edinburgh, and others.

ENROLLMENT OPEN FOR ONE OR MORE WEEKS.

For information and complete programs address:

OFFICE OF SUMMER COURSES

3041 Broadway
New York 27, N. Y.



Many husbands and wives week-ending at The Northfield before the turn of the century signed the register as "Mr. and Lady" rather

than the prosaic "Mr. and Mrs." You'll find the graciousness of early days has been retained at this charming country Inn in beautiful Pioneer Valley. You'll find, too, spacious, comfortable rooms, delicious meals, sports and recreation to interest every member of the family on our 250 acre estate, indoor recreation, companionship with congenial people.

Open All Year

For reservations write
A. GORDON MOODY, Manager

The NORTHFIELD
EAST NORTHFIELD
★ MASS. ★

Radio Programs—April

SUNDAYS—Dr. Ralph W. Sockman, "National Radio Pulpit"—WNBC and Network—10:00 - 10:30 a.m.; Dr. John Sutherland Bonnell, "National Vespers"—ABC—1:30 - 2:00 p.m.; Dr. Francis C. Stifler, "Radio Chapel"—WOR (not network) 9:30 -10:00 a.m.

MONDAYS—Dr. Ernest R. Palen, "Gems For Thought"—ABC—8:45 -8:50 a.m.—WJZ local—8:55-9:00 a.m. WJZ and network—11:30-11:35 p.m.; Rev. Clark W. Hunt—"Faith in Our Time"—Mutual—10:15-10:30 a.m.

TUESDAYS—Dr. Ira W. Langston, "Gems for Thought"—ABC—8:45-8:50 a.m.—WJZ local—8:55-9:00 WJZ and network—11:30-11:35 p.m.; Dr. Arthur Acy Rouner—"Faith in Our Time"—Mutual—10:15-10:30 a.m.

WEDNESDAYS—Dr. Russell Frank Auman—"Gems for Thought"—ABC—8:45-8:50 a.m.—WJZ and network 11:30-11:35 p.m.; Dr. Samuel M. Shoemaker—"Faith in Our Time"—Mutual 10:15-10:30 a.m.

THURSDAYS—Dr. Phillips Packer Elliott, "Gems for Thought"—ABC—8:45-8:50 a.m.—WJZ local 8:55 - 9:00 a.m.—WJZ and network 11:30-11:35 p.m.

FRIDAYS—Dr. Francis G. Stifler "Gems for Thought"—ABC—8:45-8:50 a.m.—WJZ local 8:55-9:00 a.m.—WJZ and network 11:30-11:35 p.m.

SATURDAYS—Dr. Walter W. Van Kirk—"Religion in the News"—WNBC and network 6:15-6:30 p.m.

EVERY DAY—"Minute of Prayer" WOR only—6:15-6:30 p.m.

TELEVISION PROGRAMS

MONDAYS—Dr. Franklin P. Cole, "Mid-Day Chapel" WABD Channel 5—1:45-2:00 p.m.

TUESDAYS—Panel Discussions, (guest speakers)-WABD-Channel 5—1:45-2:00 p.m.

THURSDAYS—Dr. Allen E. Claxton, "Mid-Day Chapel" WABD-Channel 5—1:45-2:00 p.m.

(All times given are Eastern Standard Time)

Visiting German Churchmen

(Continued from Page 12)

"It was the most important step since the Reformation," Mr. Geisendoerfer said.

Ordained in 1936, Mr. Geisendoerfer's first charge was at Brandenburg,

serving as pastor to Lutherans in 20 or 30 towns in the area. Originally there were about 500 in his charge, but the number swelled to 4,000 as displaced Germans from East Silesia and other areas under Russian domination moved into the district. During the war years he remained in the area. As a chaplain in the German Army his responsibility was to visit ten hospitals in Upper Bavaria and Austria. He made the trips to widely scattered towns either by railroad or bicycle.

He traveled a 100-mile stretch from Innsbrouck, Austria, to Rosenheim, i Upper Bavaria.

Since his arrival on February 19 other German pastors have joined him in New York, including Pastor Gerhard Hildmann, Munich, director of the Evangelical Academy at Tutzing, and Pastor Eberhard Bethge, Berlin pastor and university student chaplain who will be concerned with studying religious leadership among youth. Others are on the way.

THIRD YEAR OF PUBLICATION

Interpretation

A JOURNAL OF BIBLE AND THEOLOGY

In 1949 ~ Four Biblical Doctrines

JAN

{ Wilhelm Vischer, Emile Cailliet, Louis Matthews Sweet, Andrew R. Osborn, G. Ernest Wright, E. J. Goodspeed, E. E. Flack, J. M. Myers }

God

APR

{ Gustav Aulen, J. N. Thomas, James I. McCord, Harris E. Kirk, E. W. Hammer, Dean G. McKee, Elwyn Tilden }

Man

JULY

{ Anders Nygren, Alan Richardson, Otto A. Piper, James Appleby, J. Philip Hyatt, Ralph W. Key, B. H. Kelly }

Salvation

OCT

{ W. Eichrodt, N. W. Porteous, Gurdon C. Oxtoby, W. Russell Bowie, Rachel Henderlite, D. G. Miller }

Ethics

INTERPRETATION

3401 Brook Road, Richmond 22, Virginia

☐ Please send me a sample copy of INTERPRETATION.

☐ Please enter my subscription to INTERPRETATION for.....years.

☐ Please send a gift subscription, with gift card, to the enclosed name for.....years.

Subscription Rates:

1 year . . . \$2.00
Foreign . . . 2.25
3 years . . . 5.00

Signed.....

Pres. Truman Endorses National Family Week

President Truman has expressed his "wholehearted endorsement" of National Family Week May 8 and has urged the American people to "emphasize the spiritual values of family life."

President Truman's letter was made public by Rev. Richard E. Lentz, family education director of the International Council of Religious Education and secretary of the Intercouncil Committee on Christian Family Life, sponsoring "National Family Week." "It is difficult to think of a stable

home which is not undergirded with a deep religious faith—an implicit trust in the wisdom of Divine Providence and the guidance which alone comes from On High," the president declared. "Through man's progress from primitive time onward the measure of his achievement has been marked by the development of the family unit and the support that such a unit has given to his aspiration to higher and nobler things. I am happy to give my wholehearted endorsement to the seventh annual observance of National Family Week. . . ."

Copies of the letter are available at

one cent each from the Intercouncil Committee at 203 North Wabash Avenue, Chicago, 1, Ill. or 297 Fourth Ave., New York 10, N. Y.

The Upper Room, Nashville, Tenn., has prepared six recorded radio programs for Family Week. Written and dramatized professionally, they bear the title "All Good Things Begin at Home."

Two special radio scripts for youth for Family Week have been developed by the International Council of Religious Education. These may be put on by youth groups or dramatic groups on the air or as drama in the local church.



A Pathway to a MORE ABUNDANT LIFE

For yourself and others

will be found in the information you receive and the friends you make at these far-famed summer conferences.

All is not work—All is not play, but—time is found for each. You will return home inspired and refreshed.

GENERAL CONFERENCE

for Ministers and Laymen

JULY 30 – AUGUST 8, 1949

Other Northfield Conferences in 1949

Girls, June 16-23; Christian Endeavor, June 25-July 2; Missionary, July 5-13; Religious Education, July 13-22; United Presbyterian, July 23-30.

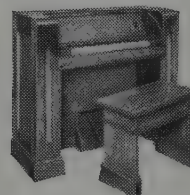
NORTHFIELD SUMMER CONFERENCES

WILLIAM E. PARK, *Chairman*

Box R, EAST NORTHFIELD, MASS.

"SING UNTO HIM
a New Song"
— PSALMS 33:3

Schulmerich
**CARILLONIC
BELLS**



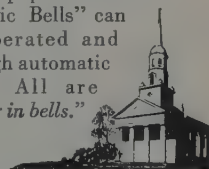
FLEMISH TYPE

The latest, most modern concert instrument of 37 to 61 bells. Capable of unlimited harmony and expression. Can be sounded inside as organ bells, or outside as tower bells. *The world's finest carillon.*



ENGLISH TYPE

The newest melody bells in 1 to 25 rich, sonorous notes. Unequalled for calling, tolling, hymns and popular airs. All "Carilliconic Bells" can be clock-operated and played through automatic roll-player. All are your "best buy in bells."



Write

SCHULMERICH ELECTRONICS, Inc.
SELLERSVILLE, PA., DEPT. FC-94

"They Lived the Word"

wins universal acclaim . . .

from Prominent Churchmen and
Radio Station Executives

TYPICAL TESTIMONIALS:

"I heartily concur in the opinion of the Committee and believe that 'They Lived the Word' merits the support of every community interested in Religious Radio."

REV. JOHN L. GREGORY
Executive Secretary
New Haven Council of Churches

"The Greater Lynn Ministerial Fellowship have arranged for broadcast of 'They Lived the Word' . . . I freely admit that I urged the purchase of this series because of my reaction at the audition."

A. M. MORGAN, *President WLYN*
Puritan Broadcast Service, Inc.

"I have heard nothing like it on the air. What it will mean to the revival of the religious life of the nation is at present incalculable."

REV. A. A. GARVIN, *President*
New London Council of Churches

"I am not only convinced that this program will have staying qualities but that it is possibly destined to become one of the most effective instruments the church will have for bringing to church people and non-church people a lasting impression of bible stories."

REV. ROBERT C. HOWE, *Minister*
The First Methodist Church of Pittsfield

"... Programs of this type are a definite need in any progressive community . . . it is the first time to my knowledge that such a project has been adequately presented . . . the overall production is superb . . . something in the way of a miracle in modern broadcasting . . . WSPR definitely interested in the entire series."

W. H. LATHAM, *Program Director*
WSPR and WSPR-FM
Member NAB-Basic ABC Network

Each day more and more churchmen are turning to this exceedingly dramatic, highly educational and deeply spiritual series of Radio Theatre Programs . . . Each transcribed half-hour play deals with the life of some famed religious personage and time is allocated during the program for you to deliver your personal message with proper background music . . . Radio Church Associates is a cooperative enterprise and is your organization . . . For full particulars on how individuals or church groups may sponsor programs of exceedingly high quality at amazingly low costs, simply complete and return the coupon below.

Radio Church Associates

SPRINGFIELD • MASSACHUSETTS

A NON-PROFIT ORGANIZATION founded for the purpose of providing religious radio programs of excellence at lowest possible cost.

RADIO CHURCH ASSOCIATES
145 State Street Springfield 3, Mass.

Gentlemen: Please send us full particulars about "They Lived the Word."

Name

Organization

Street

City State

AMONG THE NEW BOOKS

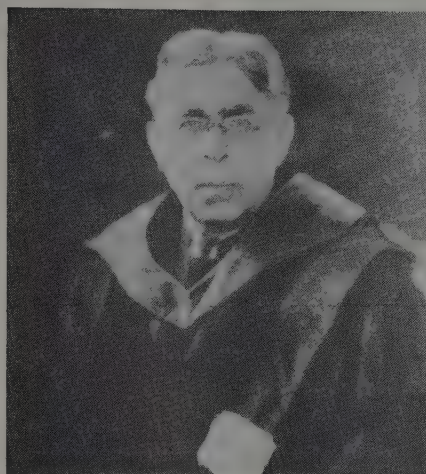
Christian Unity in the Making

The First Twenty-five Years of the Federal Council of the Churches of Christ in America, 1905-1930, by CHARLES S. MACFARLAND, GENERAL SECRETARY EMERITUS. *The Federal Council of the Churches of Christ in America*, \$2.75

This book covers what the author rightly calls the Federal Council's "formative" period. It was written at the request of the Executive Committee.

Standing as close to the events narrated as he necessarily does, the autobiographical strain in Dr. Macfarland's story is strong. Some rationalization may enter into his recollections; but with this goes a deeply pious purpose to memorialize his colleagues and contemporaries in the great American adventure of realizing Christian unity under a federal form.

The method of the book is annalistic. After a compressed account of the opening years, each year of Dr. Macfarland's administration has its own chapter. It may be doubted whether this method best serves the purposes of the book. It involves, as the author notes, "considerable repetition" (p. 231) as the spiral of recurrently reported events brings the same interests to attention over and over again, sometimes with no substantial change of outlook. Any writer of annual reports will testify that this is not the juiciest method of telling a story.



Charles S. Macfarland

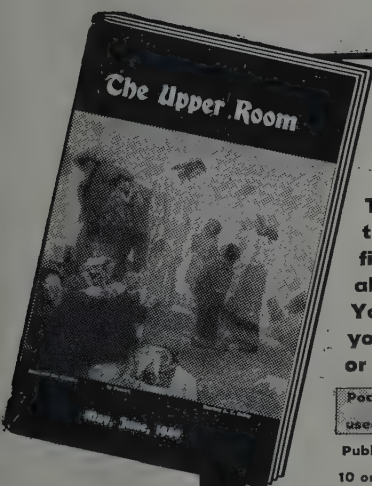
A compressed section of the book tells the story of the precarious pioneering beginnings of the Council, in its prophetic phase before it had fully taken ecclesiastical form. As Dr. Macfarland shows, the Council made a false start in attempting to create itself from the top down, through the setting up, right and left, of local "branches," before the challenging central conception was seriously accepted, or any substantial cooperative program really agreed upon.

It was the reaction from this mistake that Dr. Macfarland inherited when he first came to the Council's service officially. The essential insight was permanently sound and deserved to succeed. There was to be an organized fellowship of the churches

in a federated form, expressing their "essential oneness" by doing things which could better be done together than separately. But what these things were was undetermined.

Two original cores of common concern were about equally primordial, namely, social service and world peace. But in implementing its underlying moral impulse and these its original concerns, the Council was essentially pragmatic; its development has not been, writes Dr. Macfarland, "by the promulgation of clear-cut plans and schemes but by the attempt to meet needs and opportunities as they arose and to gather the forces which the hour demanded." Particularly it sought to discover areas of service "not seriously involved in ecclesiastical differences or questions" (p.384).

With the Macfarland administration, the Council began skillfully to insinuate itself into one or another of the unoccupied fields in which it could find a foothold. Its institutional development, thus opportunistically determined and traced from source material found in annual reports, is not easily generalized and is not summarily set forth anywhere in the book. The Epilogue (p. 347 following) and Dr. Caver's mid-point review on page 184, will help the reader and may well be read first. They show the formative period as establishing the Council as the fellowship and voice of the churches; as an agency operating in an expanding circle of service, meeting frequent exigencies as best it might; as the center of a growing and widely distributed federation movement



Except Ye Come as Children

The cover of the May-June issue points to a spiritual truth such as our readers find each day. Here is Christian truth in all winsomeness, challenge and comfort. You, too, will find each day brighter if you will give a few minutes to personal or family devotions with *The Upper Room*.

Pocket edition—Primarily for youth, also widely read and used by men and women who find it convenient to carry.

Published bi-monthly, subscriptions \$1 for 2 years; in bulk—10 or more copies to one address, 5¢ per copy.

THE UPPER ROOM

Nashville 4,
Tennessee

The world's most
widely used
devotional guide



A
STUDY
GUIDE
For All Available
Cathedral
Teaching
Films
IN PORTFOLIO
\$2.10

Ask your dealer
or write to

Cathedral Films 1970 Cahuenga, Hollywood 28, Calif.

through state and local church councils; and as a pioneer in many fields where common religious activities were not previously developed. It pursued a middle way between conservatism and radicalism, generally under fire from both extremes, and always with a consciousness of the increasingly ecumenical stream to which it significantly contributed. Meanwhile the formative period saw many modest beginnings of activities which were only later to grow into major concerns. Temporary committees sometimes grew into departments, at other times dis-

appeared. The catalogue of the Council's ventures makes many of them now appear merely dated and ephemeral. Its instinct appears to have been to keep as many balls as possible tossed into the air at a given moment in order to attract a variety of attention, while permanent structure and function might evolve gradually through a process of trial and error.

In spite of the continuous autobiographical overtones, at no point in the narrative does the author seem really to "unlock his heart." One needs, however, only to read between almost

every two lines to find the record of a most distinguished personal leadership in which the aggressiveness, the tenacity and the willingness of Charles S. Macfarland to take risks went far toward making the Council what it became. The writer of this review once asked Dr. Macfarland whether he really maintained that all of the representative actions of the Council actually reflected the mind of the churches. His reply was: "They always reflected what the mind of the churches *ought* to have been." This attempted guidance took the form of an amazing number of utterances or actions on highly specific and concrete issues whose range will astound one who has never before seen them recorded cumulatively. Dr. Macfarland was indefatigable in personal contacts with officials of churches and nations, and his retrospect suggests few doubts but that all the particular actions of the Council were as right and significant as they seemed to be at the moment of their inception.

The cumulative evidence of the book is that, at the long last, the movement took its leader into camp. The author traces the steps by which the Council became increasingly "regular" and actually as well as formally, representative of the convictions of its constituent denominations officially expressed. Prophetic freedom diminished and ecclesiastical control was more and more firmly established in the driver's seat. Thus the make-up of the commissions of the Council was curbed in the interest of compelling them to be more strictly representative (p. 246); the pronouncements of departments and committees "on their own" were limited; and the control of the Council by its constituent bodies was continuously strengthened. At the end of Dr. Macfarland's narrative in 1930, however, the Council appears as still in active evolution. Many original questions had received only partial solution. One evidence of this is the recurrent process of self-appraisal which became almost habitual with the Council. One who has not followed the record closely will be amazed at the frequency with which appraisal commissions trod on one another's heels. Unstable equilibrium, made safe by continuous forward movement, was the Council's most firmly established characteristic during its formative period.

The second twenty-five years of the Council's life will need the same painstaking and candid treatment which Dr. Macfarland's book gives to the formative period. His intimate in-

Give Your Church a Greater Voice in the Community



The voices of great bells, speaking to the hearts and minds of men that lift up the soul . . . that become a part of the heritage of the community they bless.

Now through the magic of electronics that creates true bell tones without bells, your church . . . whether it is great or small, can become a vibrant part of the lives of *every* family in the community. At a price easily within your reach, you can hear the true voices of great bells ring out from your church belfry . . . with a resonance and a glory of tone that once only the greatest of cathedrals could provide.

In Stromberg-Carlson electronic carillons, true bell tones are created by the striking of metal upon metal. Almost inaudible to the ear, they are amplified and projected through Stromberg-Carlson high fidelity equipment, with all the beauty and naturalness for which Stromberg-Carlson is famed.

Models are available to create a modest swinging bell effect at a cost as low as \$495.00, including automatic functions. Or, for as little as \$1995.00 you can have a 25-note carillon, providing the glorious melodies of a 25-bell carillon, at a minute fraction of its cost. Write for complete information to Department FC-4, Stromberg-Carlson Company, Sound Equipment Division, Rochester 3, New York.

STROMBERG-CARLSON

Liberty Carillons

THERE IS NOTHING FINER THAN A STROMBERG-CARLSON

side acquaintance affords him an incomparable equipment for his task which sets a shining mark for any future annalist. He has written fairly, appropriately, and generally discriminatingly, about a clearly providential movement, most of which he saw, a great part of which he was.

H. PAUL DOUGLASS

Pastoral Counseling

By SEWARD HILTNER, Abingdon-Cokesbury Press, \$3.00.

At last there is a full-sized and well-rounded book on the methods of pastoral counseling, very useful to all pastors who do counseling and to all who are preparing to make this a regular part of their pastoral work. One of the outstanding merits of the presentation is just that, that counseling is not regarded as a separate specialty for some but as an integral part of regular parish work, one of the several functions in the single role of a leader in the Christian fellowship. In this connection there is valuable discussion of the relation of the pastor's work with his whole flock to his concern for individuals, and there is a fresh view of the relation of other pastoral duties to counseling, here rightly seen as pre-counseling.

The author needs no introduction to readers of the BULLETIN, who will through the volume gain fuller and clearer understanding of some of the work of the Department of Pastoral Services, as well as fuller understanding of a most practical aspect of the whole clinical pastoral training movement.

The approach throughout is functional, telling what counseling does and how it does it and how it finds its place in the parish program and how it is learned. The whole handling of the subject matter is a description of operational procedures. In this way the viewpoint is close to that of Carl R. Rogers, but it means also to relate psychological understanding and counseling method. This intention is not

(Continued on Page 28)

ABC Easter Music

Religious music—from Palestrina and Bach to the contemporary compositions of Poulenc and Stravinsky—is being heard during Lent over the American Broadcasting Company network. The special series, which will end on Easter Day, is arranged and conducted by Robert Shaw and produced in cooperation with the Protestant Radio Commission.

The series by the Robert Shaw Chorale, planned as an annual Lenten

program, opened March 17. The program April 7 will be heard at 10:30 to 11 p. m. EST and on Easter Day, April 17, from 4:30 to 5 p. m. EST. On Easter Day the 30-voice Collegiate Chorale, under Mr. Shaw's direction, will be heard against the background of the ABC Chamber Music Orchestra.

Mr. Shaw, director of choral activities of the Juilliard School of Music since 1946, has been conductor of the ABC symphony series, director of the New York City Symphony and the Fred Waring Glee Clubs.

Twin Blessings!



SALVATION ARMY ANNUITIES

Enable You to Help Others

and Receive a Life Income!

For people who want their lives and money to count for good and yet, naturally, feel they cannot give their money away without making provision for their old age, Salvation Army Annuities offer a perfect solution—the twin blessings of *security* and *service*. Annuities give a guaranteed life income, regular and dependable, while the annuitant has the joy of helping in the great humanitarian work of the Salvation Army.

Salvation Army Annuities are issued under the supervision of the New York State Insurance Department. Rates up to 7%, depending upon age. Write for Annuity Booklet 701.



THE SALVATION ARMY • 130 W. 14th St., New York 11

GOWNS



• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods



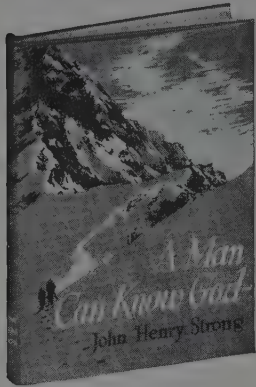
CATALOG ON REQUEST

CHURCH GOODS
SUPPLY COMPANY

431-23 ARCH STREET, PHILADELPHIA 7, PA.

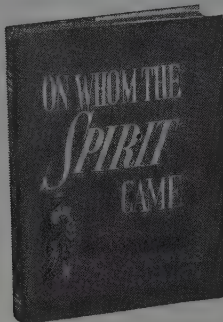
Recent Publications of Lasting Inspiration

The Reality of Personal Faith



By JOHN HENRY STRONG. This book discusses with wisdom and clarity, the most important theme known to man—personal relationship with Jesus Christ. With reverence and humility the author shows how one can come into the presence of Christ and know that he is there. Says Joseph Fort Newton: "What a wonderful experience to read *A MAN CAN KNOW GOD* . . . it is so unique, so rich, such a book of years of living with God and telling us exquisitely what it means." . . . \$2.00

An Exposition on the Book of Acts



By MILES W. SMITH. A thoroughly readable narrative on the Acts of the Apostles—our chief source of information concerning the Christian activities that followed Jesus' earthly ministry. This stimulating interpretation acquaints the reader with the early beginnings of the Church and the wealth of spiritual inspiration found in this portion of the Bible. *ON WHOM THE SPIRIT CAME* is a splendid study guide that is practical, useful and real help to pastors, teachers, students and laymen. . . \$2.50

At Your Booksellers or Write

The Judson Press
1703 Chestnut Street
Philadelphia 3, Pa.

Pastoral Counseling

(Continued from Page 27)

very fully achieved, as is only natural in an introductory survey, but one can here set forth on the right foot.

The volume wisely takes as its method the method it proposes for learning counseling, namely the examination of interview materials. This allows for the discussion of concrete practice and fundamental theory to go hand in hand, and it very well illustrates the fact that counseling is not the ingenious use of a bag of tricks but a profound acceptance of human beings and a genuine awareness of the varieties of religious experience. The interview materials are, the author says, partly fictional because of a regrettable lack of case reports that have been sufficiently disguised to make them available for publication. This acknowledged fictional element, which may be obvious to some discriminating eyes, is not so disturbing as is the assumption that such "verbatim" reports of interviews are accurate. As a pedagogical device in this book, the form proves admirably readable; as a pedagogical device in learning counseling, the form seems bound to lead to some self-deception either of student or teacher. And while it does indicate the psychological dynamics of the problems presented and of their treatment, some presentation of further material from the life histories would more clearly show the psychodynamic patterns.

The dynamics of personality are of course acknowledged, and there is a useful and informative sketch of this with references for further reading. In like manner and with like references (and many of the most interesting comments on psychological and theological theory are to be found in the

notes), a very judicious appraisal of the several schools of counseling states the place of the minister's work among them. An instructive account of the use of prayer, Scripture and doctrinal teaching makes this plainer and, as might be expected from one who has been for so long connected with the clinical pastoral training movement, a very informed and solid account of the opportunities for training in the field rounds off the whole presentation.

The writing is solid and sober and if much is read at a time, dull. Odd metaphors lighten the fare but also distract the reader: in what world is that "theological spoke down which we may slide toward the hub of theological differences. . ."? Is this the classroom or the pastor's office? One suspects that the classroom is not far away, but this has the virtue of making for excellently organized and outlined arrangement of materials.

When the exceptions have been noted, it must be said again that here at last there is what will be the standard introductory text in this field for many years to come, a solid, substantial, plainly written account—based on widely gathered information—of the major developments of pastoral work in our times.

THOMAS J. BIGHAM, Jr.
General Theological
Seminary, New York

Dr. Schweitzer Again

THE QUEST OF THE HISTORICAL JESUS, BY ALBERT SCHWEITZER, Macmillan Co., \$5.00.

ON THE EDGE OF THE PRIMEVAL FOREST AND MORE FROM THE PRIMEVAL FOREST, BY ALBERT SCHWEITZER, Macmillan Co., \$4.50

THE AFRICA OF ALBERT SCHWEITZER, BY CHARLES R. JOY AND MELVIN ARNOLD, Harper & Bros., \$3.75.

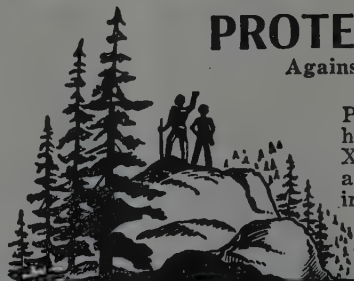
CAMP AND CONFERENCE DIRECTORS

PROTECT YOUR CAMPERS

Against Medical Expenses Resulting from
Illness or Accident

Policy covers doctor bills, surgical charges, hospital confinement costs, nurses' fees, X-rays, etc. for each person; up to \$500 on any accident, \$100 on any illness and \$1,000 in case of accidental death.

The Cost is Amazingly Low
Write for Information Today



BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
BROADWAY AT WAYNE FORT WAYNE 2, INDIANA

The current enthusiasm for Dr. Schweitzer and his work as a medical missionary revives interest in his earlier writings, some of which had been forgotten by all except the scholars.

His first important book, "The Quest of the Historical Jesus," precipitated a flood of controversy forty years ago as a result of its eschatological interpretation of Jesus' teaching about the Kingdom of God. The book is now reprinted in full, as translated from the first German edition.

"On the Edge of the Primeval Forest" made its first appearance in 1922, recounting Dr. Schweitzer's experiences and observations in Equatorial Africa. It includes the story of the building and the growth of his renowned hospital. "More from the Primeval Forest" was written about a decade later and brings the record of his medical work up to date as of that time. The two treatises are now reprinted as a single volume, constituting the most personal record that Dr. Schweitzer has given us about his years in Africa.

"The Africa of Albert Schweitzer" is the newest book about him (not by him) and about his adopted country. The best part of it is its pictures, near-

ly 150 of them, depicting the man, his patients, his surroundings, his daily service. In addition to telling the story of Dr. Schweitzer in a vivid way, they constitute almost a travelogue about Africa.

S.M.C.

Religious Freedom

(Continued from Page 8)

greatest service which we can render to hard-pressed Christians in many countries is to stand beside them in a fellowship of the spirit and to pray that they may be sustained by the Divine assurance that their faithfulness will not be in vain.

The threat which the churches confront in other lands is a ringing call to Christians, in lands that are still free, to redouble their efforts in behalf of social justice and human rights. It is in the soil of misery and injustice that Communism thrives. For Christians to struggle constantly to establish both freedom and justice for all people, remembering especially the poorest and the most oppressed, is to strengthen the Church for its most effective witness in the world today.

WICHITA HOUSING AREA CHURCHES

The Wichita Council of Churches, in cooperation with the Federal Housing Administration, maintains six community churches in Federal Housing Areas. The government owns the houses, which are occupied by workers in the Beechwood and Boeing plants and civilian workers in Wichita. Of the 16,000 people, in 4,380 families, about 60 percent are veterans. The officer in charge of these areas, Mr. Neil E. Rooney, says of the project: "The Wichita Council of Churches, through the cooperation of the major Protestant denominations, has solved the religious needs of our communities in the Housing Areas by the assignment and subsidizing of chaplains in interdenominational community churches. The U. S. Government is deeply indebted to the Wichita Council of Churches and wholeheartedly supports its program in these community churches.

"If support and subsidy by the Wichita Council of Churches were withdrawn, the spiritual welfare of the residents in our projects would deteriorate immediately."

The most inspiring new gift book for the Easter season is this tender story of one woman's journey through fear and doubt to find peace within herself, and with her God.

THE Loneliest Journey

By FRANCES I. JACKSON

\$1.50 at all bookstores
THE WESTMINSTER PRESS



Triumphant Personality

R. C. YARBROUGH

In the midst of disappointment, discouragement, and even of fear, can life still be lived triumphantly? Dr. Yarbrough believes that it can. He takes the position that we live not by the things we doubt but by the things we believe in and work for, and he brings the resources of the Christian faith to bear upon the pressing problems of everyday life. The author writes with clarity and force; the many stories and literary illusions are well chosen and apt. \$2.00

at all bookstores

Macmillan

60 Fifth Avenue, New York 11, N. Y.

The THIRD STRIKE

by Jerry Gray

This is the story of an alcoholic—brief, tragic, completely true—a story of desperation and despair. Every word attests the truth of Jerry Gray's own anguished cry—"This drinking business needs more than laws or men or doctors to solve it! It needs divine assistance. . . . It is a sickness within the soul!"

Here is a challenge to humanity and an appeal from a defeated soul—a book that cannot be ignored or soon forgotten.

"I was not able to put the book down until I had finished it all. It is a terribly dramatic story. The reader lives with the author through his periods of depression and despair."—Dr. Douglas Horton.

\$1 at your bookstore
ABINGDON-COKESBURY PRESS

Two Important Books On a Live Subject

TOWARD A REBORN CHURCH

WALTER MARSHALL HORTON

• Here is the readable, yet complete story of what the ecumenical movement means in terms of church work today, which the layman and busy pastor have been needing. Written by one of the best informed minds on the subject, it is not a treatise, but a lively, informal discussion of the past, present and future of the world church.

• With the Amsterdam Assembly, the World Council of Churches crossed over Jordan, Dr. Horton says; and he uses the helpful comparison of the Children of Israel to the ecumenical movement throughout the book. The three great conferences which preceded Amsterdam are first sketched in, then the work of the pioneers: Archbishop Temple, Bishop Brent, Bishop Oldham, Bishop Soderblom, John R. Mott, and others. Then there is an informal personal report on Amsterdam and finally an outline of next steps for a reborn church in a disordered world.

• Some of the material was delivered as the William Henry Hoover lectures on church unity at the University of Chicago last year, other as lectures before the Congregational Christian General Council meeting at Oberlin, but much is also completely new. The book is up-to-date, thoughtful and reasoned, and based on first hand experience.

\$1.50

THE REUNION of THE CHURCH

LESSLIE NEWBIGIN

• When organic church union is discussed, the new Church of South India is always mentioned, oftentimes as a "model" for the coming united church. This is the first book to set forth the philosophy, aims, and the practical means by which the new church hopes to achieve them, written by one of their new bishops and an influential figure in the World Council of Churches. American leaders have written of it: "One of the best recent books, and will be one of the most influential ones in the whole field of church union. It is beyond question the most important book on the Church of South India, but it has an importance beyond that."—HENRY PITNEY VAN DUSEN. "This scholarly, convincing and inspiring volume should be read by all who desire and work for the reunion of the churches. Bishop Newbigin knows reunion is essential to world evangelization. This is a valuable volume of major significance."—G. BROMLEY OXNAM.

\$3.00

at your bookseller

HARPER & BROTHERS

49 East 33rd Street, New York 16, N. Y.

The Secret of a Happy Marriage

BY ROY A. BURKHART, Harper, 1949, 75 pp. \$1.00.

In this little book, which can be read in less than an hour, Dr. Burkhardt gives some guiding principles which will help people toward happy marriage. The book is a rewriting of the author's earlier one entitled: "A Guide for a Man and Woman Looking Toward Marriage." The format of the new book, however, with hard white cover and gilt lettering, is much more attractive.

Dedicated to Mrs. Burkhardt on their thirtieth wedding anniversary, it deals with such matters as: the road to the secret of happiness, maturity which marriage requires, building a companionship that will continue to grow, facing problems together, money and a budget, seeing a physician about sexual adjustment, growing in love's deepest witness, the need of loyalty and looking ahead to parenthood.

A ceremony is offered which the author has used. At the same time it is suggested that if the persons prefer, a different way may be used. This one is striking in a number of ways. Its "benediction" will suggest its originality:

THE CHRISTIAN CITIZEN AND CIVIL RIGHTS

A Guide to Study and Action

by DOROTHY I. HEIGHT and
J. OSCAR LEE

A Guide for analysis, study and action based on the Report of the President's Committee on Civil Rights. Ideal for church and community leaders working to secure for all people their basic civil rights.

Contents include: Christian responsibility for civil rights; organizational planning for effective action; a digest and interpretation of various sections of the Report; helpful suggestions on Things to Read, Discuss and Do.

Published jointly by The Departments of Race Relations and Christian Social Relations, Federal Council of the Churches of Christ in America; and the National Board Young Women's Christian Associations.

PRICE: 50 cents; \$40 a hundred.
Remittance requested with order.

Write:

DEPARTMENT OF RACE RELATIONS
FEDERAL COUNCIL OF CHURCHES
297 Fourth Ave., New York 10, N. Y.

"And now may the courage of the early morning's dawning, and the strength of the eternal hills, and the peace of the evening's ending and the love of God, be in your heart now and forevermore. Amen."

There is no doubt that this book will help many young couples as they set out together on the road toward "a happy marriage."

L.F.V.

NEW YORK LEGISLATIVE SEMINAR

At the third annual Churchmen's Legislative Seminar, under the auspices of the New York State Council of Churches, attended by 100 clergymen and laymen, measures before the State Legislature affecting education, labor, child welfare, and marriage and the home, were discussed. One of the chief speakers was Constantine M. Tendorf, member of the New York City Bar Association sub-committee studying the subject of reforming the State Divorce Law, who characterized the law as "a cancer and a disgrace to the citizens of the state."

FOR SALE CHURCH PEWS IN GOOD CONDITION

Write:

ALBERT J. NAAB

R. 1, Box 348.

Evansville, Indiana

GOWNS PULPIT-CHOICE

CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. - NEW YORK 18, N.Y.



MAAS Octamonically tuned Cathedral Chimes and tower Carillons

OCTAMONICALLY TUNED
Write for Specifications

MAAS ORGAN COMPANY
Dept. 127
3015 Casitas Avenue
Los Angeles 26, Calif.

BOOKS RECEIVED

- CULAR ILLUSION OR CHRISTIAN REALISM, *D. R. Davies*, The Macmillan Co. \$2.00
- UMANISM AS A PHILOSOPHY, *Corliss Lamont*, Philosophical Library, New York \$3.75
- CATHOLIC DICTIONARY, edited by *Donald Attwater*, The Macmillan Co. Second Edition Revised \$5.00
- IE WINNOWING YEARS, *Victor E. Beck*, Augustana Book Concern, Rock Island, Ill. Verse \$1.50
- IE SEVEN STARS, *Toru Matsumoto*, Friendship Press, New York. Life and problems of Japanese people, 1928-45. \$2.50
- IE THIRD STRIKE, *Jerry Gray*, Abingdon-Cokesbury Press. An alcoholic's brilliant self-analysis \$1.00
- IE BIBLE IN THE MAKING OF MINISTERS, *Charles R. Eberhardt*, Association Press, New York. Story of Wilbert W. White, founder of Biblical Seminary in New York \$3.50
- CONSTRUCTION IN PHILOSOPHY, *John Dewey*, Beacon Press, Boston, Mass. Enlarged Edition with new introduction by the author \$2.75
- AR AND PEACE AIMS OF THE UNITED NATIONS, Vol. II, 1943-45, edited by *Louise W. Holborn*, World Peace Foundation, Boston. Reference material for political scientists and historians \$6.00
- WARD BETTER RACE RELATIONS, *Dothory Sabiston and Margaret Hiller*, The Woman's Press, New York. Record of community experiences of YWCAs in developing a democratic interracial way of life \$2.50
- VINE LORD AND SAVIOUR, THE MEANING AND METHOD OF SALVATION, *Albertus Pieters*, Fleming H. Revell, \$2.00
- EACH US TO PRAY, *Charles Francis Whiston*, Pilgrim Press, Boston, Mass. \$2.50
- HE FINANCES OF A CHURCH, *Robert Cashman*, Harper & Brothers \$2.00
- RMONS FOR THE NEW AGE, edited by *Sam Nadler*, Morehouse-Gorham \$3.00

WORSHIP SEMINAR AT ERIE

The churches of Erie, Pa., united in a worship seminar on Sunday and Monday, February 27, 28, 1949, in cooperation with the Commission on Worship of the Federal Council of Churches. The opening session was held in the Church of the Covenant (Presbyterian), Ralph C. McAfee, pastor.

Following an introductory worship service conducted by Rev. Deane Edwards of New York City, the seminar divided into three groups for the discussion of special aspects of worship. They were:

"Church Music Leaders and Worship" leader, W. Frederic Miller, Youngstown, Ohio; "Worship in the Church School" leader, Miss Myfanwy Roberts, Harrisburg, Pa.; "Vitalizing the Worship of the Church" leader, Mr. Edwards.

The seminar was under the auspices of the Erie Council of Churches, Weir Hartman, Secretary. The details were in the hands of a special committee headed by Federal Lee Whittlesey, Minister of Music in the Church of the Covenant.

OLDER PEOPLE and the CHURCH

by *Paul B. Maves and J. Lennart Cedarleaf*

Comprehensive, thorough, detailed, this is a stimulating exploration of a new frontier—a book of inclusive background material and concrete action suggestions for the ministry of the church to those in later maturity. Based on exhaustive research and actual work with older people, it offers both pastor and church tested, nontechnical guidance in a complex and growing problem—meeting the spiritual needs of people over sixty and developing their potentialities of service and leadership.

THE CONTENTS

Part I—AGING AND THE CHURCH: A NEW FRONTIER FOR THE CHURCH. OLDER PEOPLE IN THE UNITED STATES. THE AGING PROCESS. THE CHURCH AND THE AGING PROCESS.

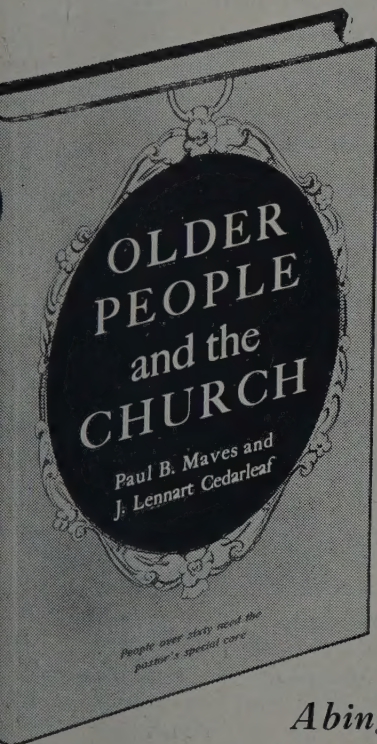
Part II—PASTORAL CARE OF OLDER PEOPLE: THE FUNCTION AND BASES OF PASTORAL CARE. PRINCIPLES AND METHODS OF PASTORAL CARE. A PROGRAM OF PASTORAL CARE.

Part III—GROUP WORK WITH OLDER PEOPLE: THE FUNCTIONS OF GROUP LEADERSHIP. PRINCIPLES AND METHODS OF GROUP WORK. WORSHIP AND SPECIAL OBSERVANCES.

Part IV—SOCIAL RESOURCES AND THE CHURCH: SOCIAL SECURITY AND RETIREMENT. SOCIAL AND WELFARE SERVICES.

\$2.50 At Your Bookstore

Abingdon-Cokesbury Press



Clip and Mail

Please send me _____ copies of **OLDER PEOPLE AND THE CHURCH** @ \$2.50

Name _____

Address _____

City _____ Zone _____

State _____

Enclosed \$ _____

(If sales tax applies in your state, please add necessary amount.)



FREE

Without any charge, you may have a copy of "Your Gift that Lives." It tells of the work of the American Bible Society, beautifully illustrated with scenes from many lands and answers 31 questions about American Bible Society Annuity Agreements, that give you an assured income for life. Sent postage free.

How you may have a regular income for life

FOR MORE than 100 years, men and women in all walks of life have enjoyed two benefits that followed their decision to become holders of American Bible Society Annuity Agreements.

First, they receive a regular income, based on their age and the amount of their gift. Second, they know that, in time, a portion of their money will promote a wide distribution of the Bible.

Regardless of your age, you may own one or many Annuity Agreements.

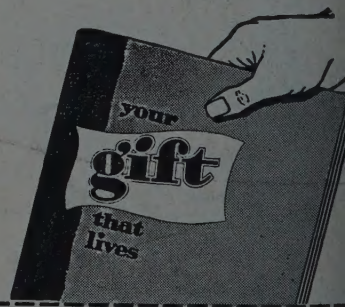
Since the first Annuity was issued by the American Bible Society, over 100 years ago, checks have been mailed promptly to annuity owners, regardless of panics, depressions, wars or general business conditions. Starting with the smallest Annuity written (\$100) many men and women have, in succeeding years, placed thousands of dollars in these Annuity Agreements.

May we send you a copy of "Your Gift that Lives?"

AMERICAN BIBLE SOCIETY

450 PARK AVENUE

NEW YORK 22, N. Y.



AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.
Gentlemen: Please send me, without obligation, postage prepaid, the illustrated booklet, "Your Gift that Lives." FC-1249

Name _____

Address _____

City _____ State _____